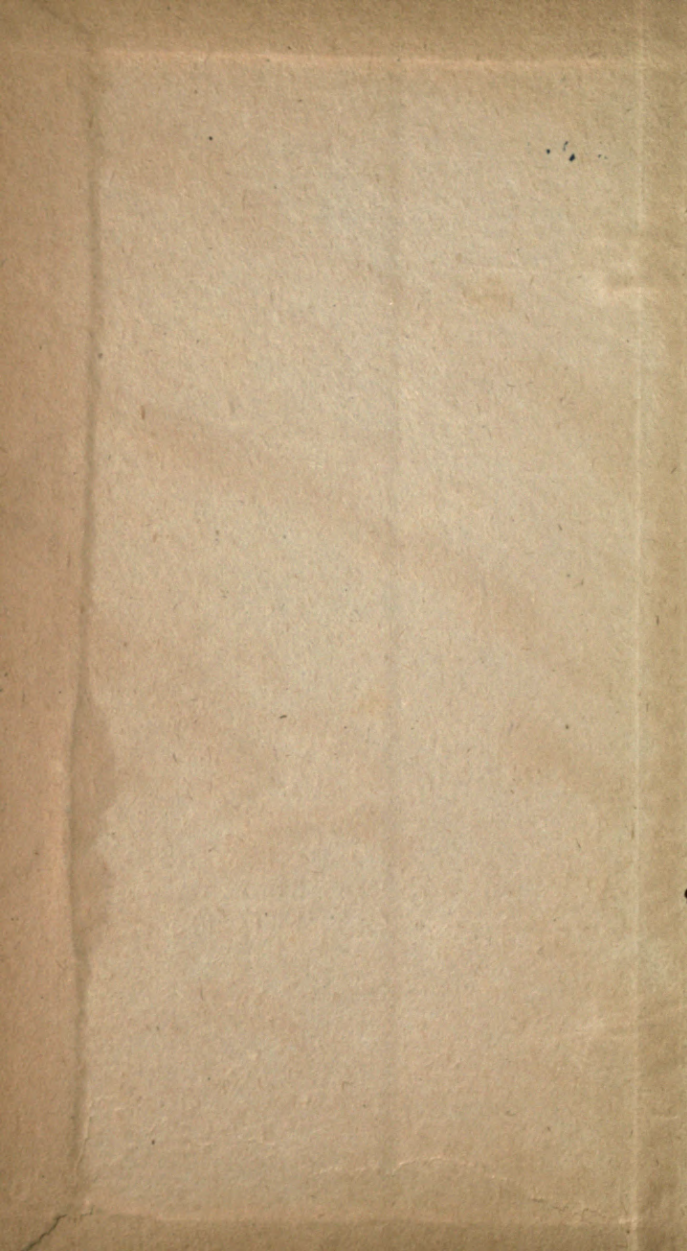


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A

Vocabulary,

HEBREW, ARABIC, AND PERSIAN,

BY THE LATE

MISS E. SMITH.

TO WHICH IS PREFIXED,

A PRAXIS,

ON THE ARABIC ALPHABET,

BY THE

REV. J. F. USKO,

Rector of Orsett, Essex.



L O N D O N :

PRINTED BY A. J. VALPY, TOOKE'S COURT,
CHANCERY LANE.

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1814.

TO MRS. H. M. BOWDLER.

MY DEAR MADAM,

I have great pleasure in thus restoring to you the very interesting relic of Miss Smith's oriental learning, which your kindness committed to my care; and in acknowledging the high gratification, which I have in conveying to the public this proof of her extraordinary attainments.

For the superintendence of this publication I thought myself fortunate in being able to engage the assistance of my learned friend, the Rev. J. F. Usko, Rector of Orsett, who has also kindly undertaken to superintend the printing of the Hebrew text of Job, with a new edition of your incomparable friend's translation.

I am, my dear Madam,

Your faithful and obliged friend,

T. ST. DAVID'S.

London, July 1, 1814.

2070050

PREFACE.



THE following Vocabulary, which I had the honor of revising in the press, at the request of the LORD BISHOP of ST. DAVID'S, is *useful*, as a compendious view of a large portion of the affinity between the Hebrew and Arabic Languages, and occasionally of the Persian. It is *interesting*, as a novelty; for though such affinities are frequently pointed out by Hebrew and Arabic Lexicographers, especially by Simonis, Michaelis, &c, (whose labors in this department

of Hebrew literature, in all probability, were wholly unknown to Miss E. Smith, Parkhurst, if I mistake not, being her sole guide in Hebrew;) I am not acquainted with any detached work of the kind, in which the two languages are collated, as in this Vocabulary. It is not only useful and interesting, but is, like her translation of Job, a *wonderful* performance, considered as the production of a young lady, adorned with all the accomplishments of her sex, and distinguished by the various talents of Poetry, Metaphysics, and moral observation.

I have removed a few redundancies, and some doubtful comparisons, and have proposed a few different interpretations, as in the word אֲרִיאֵל. With respect to pronunciation expressed in Ro-

nian letters, I have retained that which was adopted by Miss E. Smith, and which is the Persian manner of pronouncing the Arabic ; but I hope the candid Reader, who knows it better, will kindly overlook things not essential to the main subject, viz. the comparison of the Hebrew with the Arabic.

I have taken all possible pains to have it correctly printed ; yet a few Errata have escaped my notice, and which I have corrected and added to this work.

Besides, I have prefixed a short Praxis on the Arabic Alphabet, with a Key to the true pronunciation of it, which may be useful to the learner of Arabic.

The Samaritan and Syriac Alphabets, with a Praxis to each, are intended by the venerable Lord Bishop of St. David's, as an inducement to the study of these languages, which are of great use and necessity to the Biblical Critic.

JOHN FRED. USKO.

Rectory-House, Orsett, Essex,

July 16, 1814.

NOTATION IN ROMAN LETTERS

FOR THE

PRONUNCIATION OF THE ARABIC,

CONTAINED IN THE

Extract from the Poem of Toghrâi.

ا Alif, noted by a.

ب Ba, b.

ت Ta, t.

ث Tha, th, as it is pronounced in *think*,
throne.

N. B. In Persian it sounds like s.

ج Gim, g or j.

ح Hha, hh, or ħ with a small line over it.

It has a strong aspirate, like a hh.

خ Kha, kh. It is formed by a harsh pro-
trusion of the breath.

- د Dal, d.
- ذ Dhal, dh, pronounced as th in *thee, thine*.
N. B. In Persian like z.
- ر Ra, r.
- ز Za, z.
- س Sin, s.
- ش Shin, sh.
- ص Sad, ś. It sounds like ss, pronounced
Ssawd.
- ض Dad, ḍ, pronounced Dawd.
N. B. In Persian like z.
- ط Ta, ṭ, pronounced like Taw.
- ظ Dha, ḏ, with a point over it, pro-
nounced as Dhaw. Its sound is stronger than
that of Dhal.
N. B. In Persian like z. See Dhal.
N. B. Aw is to be pronounced as in Law or Saw.
- ع âin, â, ê, î, ô, û, with a circumflex
over it; a strong guttural sound, which cannot
be expressed by any Roman Letter correspond-
ing to it.
- غ Ghain, gh, pronounced like r in North-
umberland.
- ف Fa, f or ph.
- ق Kaf, k, a guttural k or q.

Kaf, { } ca, ce, ci, co, cu,
 or { pronounced } ka, ke, ki, ko, ku,
 Keph,

This letter is softer than the preceding Kaf,
 and sounds as *k* in keep, even before *e* and *i*,
 so that *ce*, *ci*, is to be pronounced every
 where as *ke*, *ki*, and not as *se*, *si*.

Lam, l.

Mim, m.

Nun, n.

Waw, w.

Ha, h.

Ya, y, in yarn, yield, year, at the
 beginning of words and syllables, but as *ee* at
 the end of them, as in truly.

VOWELS AND DIPHTHONGS.

Long *ā* pronounced as in *all*, or *last*, *cast*: long *ē* as
a in *date*, *late*: long *ī* as *ee* in *bee*, *steel*: long *ō* as in
loaf, *note*, *door*: long *ū* as *oo* in *book*, *root*. The short
 vowels are not marked. Short *a* as in *art*, *at*: short *e*
 and *i*, as in *innocent*: short *o*, as in *otter*, *often*: short *u*,
 as in *bush*, *but*. *Au*, like *ou* in *loud*: *ai*, as *i* in *iron*, or
 as *eye* (oculus).

Corrections and Alterations.

Page 2. Line 2. *Read fādli for fa'li.*

Do. ————— *ladā 'lātali for adā' lātali.*

Line 3. — *akhirān for ākhirān.*

Do. ————— *wamagdī for wamagdi.*

Page 3. Line 8. — *min etc. for mn.*

Page 4. Line 10. — *āssālat or āssālet, for āsslaāt.*

Page 7. Line 1. *Read isālata for isalata.*

Do. ————— *asul for asul.*

P. 8. L. do. ————— *'sānatnī for sanatnī.*

Do. ————— *'sāna for sana.*

Do. ————— *alkhātali for alkhatali.*

Do. ————— *khatal for khatal.*

P. 9. L. 2. ————— *'hilyat for hilyat.*

P. 13. L. 7. ————— *'sifru for sifru.*

P. 14. L. 9. ————— *حَتَب for حَتِي.*

P. 16. L. 12. ————— *in (read in Italics.)*

- P. 19. *Read* אָב.
- P. 20. — אָח.
- P. 21. — אֵיל ejal.
- P. 23. — אָסון ason.
- P. 25. — בַּיִת baith.
- P. 26. — bakaâ, or bakagn.
- P. 27. — berecât.
- P. 29. — gadar.
- Do. — ganab.
- P. 31. — debêlah.
- P. 32. — demââ.
- P. 33. — durr.
- Do. — hebel.
- Do. — הָדָם hadas.
- Do. — הֵיכָל heical.
- P. 34. — hamam.
- P. 36. — זֶה zeh.
- Do. — זָרָה zarah.
- P. 37. — chatam.
- Do. — chalal.
- P. 38. — חֶלֶץ
- Do. — chamesh.
- P. 39. — chasar.
- Do. — chereb.
- Do. — חָרָז charaz, without vowel points.
- P. 41. — jeor.

Do.	—	jom.
Do.	—	jam.
P. 42.	—	jarē.
Do.	—	jashar.
P. 43.	—	cebel (pronounced) kebel.
P. 44.	—	כי ci (pronounced) kee.
Do.	—	celeb (pronounced) keleb.
P. 45.	—	cerem (pronounced) kerem.
P. 46.	—	לא lo.
Do.	—	לב without vowel points.
P. 47.	—	laban.
P. 48.	—	lachatz.
P. 57.	—	Sullem <i>for</i> selem.
Do.	—	סמך samac or samach.
P. 59.	—	עפר
P. 62.	—	פתל without vowel points.
P. 64.	—	tserich.
P. 67.	—	Kemiz <i>for</i> kemetz.
P. 68.	—	قرب kurb.
P. 72.	—	re-ahh <i>for</i> rich.
P. 79.	—	schemesch (pronounced shemesh.)

N. B. In the Comparative Vocabulary, the vowel points *Kametz* and *Pathahh* are expressed by a; *Tzere* and *Segol* by e; *Hhiric* long and short by i; *Hholem* and *Kametz Hhatuph* by o; *Shurek* and *Kibbutz* by u.

The Hebrew consonants have mostly been noted according to Miss E. Smith's manner of expressing them in Roman letters.

A
EXTRACT FROM TOGHRAI

PRAXIS

ON THE

ARABICK ALPHABET,

FROM THE

POEM OF TOGHRAI.

T

London :

PRINTED BY A. J. VALPY, TOOKE'S COURT,
CHANCERY LANE;

AND SOLD

BY W. H. LUNN, SOHO-SQUARE.

1814.

EXTRACT FROM TOGHRAI.

- 1 اصالة الرأي صانتني عن الخطر
- 2 و حلية الفضل زانتني لدي العطر
- 3 مجدي اخيرا ومجدي اولا شرع
- 4 والشمس راد الضحى كالشمس في الطفله

1. *Isālaturrāi sānatnī ānilkhātālī*
2. *Wahilyatulfa'li zānatnī adā'lāt li*
3. *Magdī ākhirān wamagdi āw-walān sharaūn*
4. *Wash-shamsu rādād-duhhai cash-shamsi fittā-fali*

1. Firmness of mind has saved me from falling,
2. And the ornament of Virtue has decorated me,
during the absence of other ornaments.
3. My glory in the end, and my glory in the
beginning, is equal.
4. And the bright Sun tending towards the meridian,
(is) like the Sun in his evening declination.

5 فِيمَ الْإِقَامَةِ بِالزُّورَاءِ لَا سَكْنِي

6 بِهَا وَلَا نَاقَتِي فِيهَا وَلَا جَمَلِي

7 نَائٍ عَنِ الْإِهْلِ صِفْرُ الْكَفِّ مُنْفَرِدٌ

8 كَالسَّيْفِ عَرِي مَتْنَاهُ مِنَ الْخِلَالِ

5. *Fimalikāmatu biz-zaurāi lā sacanī*

6. *Bihā walā nākatī fiha walā gamalī*

7. *Nāin ānilahli sifrulcaffi munfaridon*

8. *Cas-saifi ūrriya matnāhu minalkhilali*

5. Why should I remain at Zaura? my dwelling-place (is) not

6. There, neither (is) my she-camel in it, nor my he-camel.

7. Far distant from (my) family, empty-handed, solitary,

8. Like a sword, the sides of which are divested of the sheath.

9 طَالَ اغْتِرَابِي حَتَّى حَن رَاحِلَتِي

10 وَرَحَلَهَا وَقِرَى الْعَسَاةِ الذَّبْدَةِ

11 تَرْجُو الْبَقَاءَ بِدَارٍ لَا ثَبَاتَ لَهَا

12 فَهَلْ سَمِعْتَ بِظِلِّ غَيْرٍ مُنْتَقِلِهِ

9. *tālāghṭirābiya ḥattāi ḥanna rāhiliti*
 10. *warāḥluḥā wa kirāl āsslaāt idh-dhubuli*
 11. *Targā'lbakā-a bidārin lā thabāta lahā*
 12. *fahal samīta bidhillin ghairi muntākili*

9. Prolonged was my travelling (in foreign countries) until my she-camel groaned,
 10. and her saddle, and the sharp points of the tremulous slender spears.
 11. Dost thou hope for permanency in a mansion, to which (itself) there is no stability?
 12. Whether hast thou (ever) heard of a shadow that was not transitory?

Index of Letters and Points.

The Figures denote the Lines.

<i>Initial.</i>	<i>Middle.</i>	<i>Final.</i>
<i>Alif</i> , — 1. 2. 3.	1. 4. 5. 6. 7. 8.	3. 5. 6. 7. 10. 11.
<i>Ba</i> , — 5. 6. 9.	11.	
<i>Ta</i> , — — 11.	1. 2. 6. 8. 9. 12.	1. 2. 5. 10. 11. 12.
<i>Tha</i> , — 11.		
<i>Gim</i> , — 6. 11.	3.	
<i>Hha</i> , — 2. 9. 10.	4. 9.	
<i>Kha</i> , — 3.	1. 3. 8.	
<i>Dal</i> , — — —	2. 3. 11.	4. 7.
<i>Dhal</i> , — — —	10.	
<i>Ra</i> , — 4. 5. 9.	1. 3. 7. 8. 9. 10. 11.	3. 7. 11. 12.
<i>Za</i> , — 2.	5.	
<i>Sin</i> , — 5. 12.	8. 10.	4.
<i>Shin</i> , — 3.	4.	
<i>Sad</i> , — 1. 7.		
<i>Dad</i> , — — —	2. 4.	
<i>Tà</i> , — 9.	1. 2. 4.	
<i>Da</i> , — — —	12.	
<i>Ain</i> , — 1. 7. 8.	2. 10. 12.	3.
<i>Ghain</i> , 9. 12.		
<i>Fe</i> , — 4. 5. 6.	2. 4. 7.	7. 8.

<i>Initial.</i>	<i>Middle.</i>	<i>Final.</i>
<i>Kaf</i> , — 5.6.10.	11. 12.	
<i>Caf</i> , — 4. 8.	5. 7.	
<i>Lam</i> , ¹ 1. 2. 4.	2. 4. 6. 9. 10.	1. 2. 4. 7. 8. 9.
<i>Mim</i> ,—3.5.7.8.	4. 6. 12.	5.
<i>Nun</i> ,—1. 2. 6.7.	1. 2. 5. 7. 8. 12.	1. 7. 8. 9.
<i>Waw</i> ,—2. 3. 4.	3. 5. — —	11.
<i>Ha</i> , — 7.	6. 10. 11. 12.	8. ²
<i>Ya</i> , — — —	2. 3. 5. 6. 8.	1. 2. 3. 4. 5. 6.

Phatha, (̣) — — 1. 2. 3. &c.

Casra, (̤) — — — 1. 2. 3. &c.

Damma, (̥) — — 1. 2. 4. 5. 7. 8. 10. 11. 12.

Phatha doubled, (̦) 3.

Casra doubled, (̧) 7. 11. 12.

Damma doubled, (̨) 3. 7.

Gesma, (̩) — — — 1. 2. 3. &c.

Teshdid, (̪) — — — 1. 3. 4. 5. 7. &c.

Hamza, (̫) — — — 1. 3. 4. 5. 7.

Wesla, (̬) — — — 1. 2. 4. 5. 7. 8. 9. 10. 11.

Medda, (̭) — — — 5. 7. 11.

¹ The *Lam* combined with *Alif*, and called by the Grammarians *Lam'alif* (ل) occurs in lines 3. 5. 6. 7. and 11.

² *Ha* final (ح, خ) converted into *t* by its *notæ diacriticae* ٢, ٣ occurs in lines 1. 2. 5.

ANALYSIS OF WORDS

IN THE PRECEDING LINES

FROM

TOGHRAI.

LINE 1.

إصالة *isalatu*, firmness, constancy, solidity, &c. from, اصل *asul*, which, among other meanings, signifies firm, rooted, constant, &c. *Alif* takes the sound of *casra* (i) and *damma* (u), when they are affixed to it.

الرأي *alrai*; compounded of the article ال *al* or *ul*, (the), and رأي *rai*, counsel, opinion; and pronounced *urrai*: ال being suppressed by *wesla*, and ال absorbed by the following ر, and the first letter of *rai* doubled. This omission of the *lam* and reduplication of the first letter must be observed in the pronunciation of words beginning with ر *t*, ث *th*, د *d*, ذ *dh*,

ا, ل, د, ظ, ط, د, ض, ص, ش, س, ز, ر,

ز n.¹ Thus in the fourth line والشمس *wash-shamsi*, and in the eighth line كالسيف *cas-saifi*.

صانتني *sanatni*, comp. of *sanat*, saved, kept, preserved, (from صَانَ *sana*) and ني *ni*, me; the regular affixed pronoun is the letter ي alone, signifying *me*, but when joined to verbs it becomes ني *ni*.

عن *âni*, from, of, out of, &c.

الخطل *alkhatali*, comp. of the article ال and خطل *khatal*, staggering, stumbling, vacillation; also perplexity and hesitation in speaking, frivolous discourse, &c. The learned Golius translates this first line, *Firmitas mentis servavit me à lapsu*.

LINE 2.

و *wa*, the conjunction copulative, equivalent to the Hebrew ו. It is used in the same sense by the Persians and the Turks.

¹ These fourteen letters are styled by the Arabians *solar*; the other letters of the alphabet are called *lunar*.

حلبة *hilyat*, an ornament; from حلي *hhily*, jewels, trinkets, ornaments of a woman, &c.

الفضل *ulfadli*, comp. of the article ال, and فضل *fadl*, excellence, virtue, &c.

زانتني *zanatni*, comp. of *zanat*, (from زان *zana*), he adorned, decorated, &c. and ني *ni*, for ي *y*, the affixed pronoun *me*, as before in *sanatni*, line 1.

لدي *lada*, to, with, after, &c.

العطل *alâtali*, comp. of the article ال and عطل *âtal*, want of ornaments, idle, &c.

LINE 3.

مجدي *magdi*, (pronounced *majdi*) comp. of مجد *majd*, glory, splendor, greatness, &c. and the affixed pronoun ي *y*, mine, my, &c.

اخيرا *akhiran*, at last, in fine; from اخبر *akhyr*, and اخر *akher*, last, posterior, ultimate.

و *wa*, the conjunction copulative, and.

مجدي *magdi*, as the first word of this line.

اولا *aw-wal:n*, at first; from اول *auwal*, the first.

شرع *sharaûn*, this is a word of various significations, here it expresses, *like, equal, a pair, &c.* Damma doubled (°) adds the sound of *on* or *un* to *shara*.

LINE 4.

والشمس *wash-shamsu*, comp. of the conj. copulative و *wa*, and, (which may be here translated *like* or *as*) the article ال *the*, and شمس (in Chald. شמש) *shams*, the Sun.

راد *rad*, from راد *raiad*, “it shone forth,” i.e. the brightest part of the day.

الضحى *ad-ḍuhai*, comp. of the article ال (the *lam* of which is omitted in pronunciation as before observed; see *urrai* in the first line,) and ضحي *ḍuhai*, from ضحا *ḍuha*, the mid-day; basking in the Sun; the words راد الضحي *radaḍ-ḍuhai*, are thus explained by Scheidius in his Glossary, p. 124. *die ad meridiem tendente*.

كالشمس *cash-shamsi*, comp. of the particle ك *ka* or *ca*, signifying *like* or *as* (in Hebrew expressed by the equivalent letter כ,) the article ال and شمس *shams*, the Sun, as before in this line.

في *fi*, in, into, among, &c.

الطفل *altafali*, comp. of the article ال and طفل *tafal*, the time of evening, a little before sun-set: as a verb it signifies “*the Sun was near setting*,” by the rule before mentioned, (see *urrai* in the first line,) the ا and ل are not pronounced, and the ط is doubled.

LINE 5.

فيم *fim*, wherefore? on what account? why?

اقامة *alikamatu*, comp. of the article ال and اقامة *ikamat*, the infinitive of the fourth conjugation قام *kam*, he stood, stopped, established, &c. corresponding to the Hebrew קום *koom*, to stand, remain, be firm, &c.

بالزورا *biz-zaura*, comp. of the particle ب *b* signifying *in, with, through*, &c. the article ال and زورا *zaura*, a name of the celebrated city بغداد *Baghdad* (the ا and ل are omitted in pronunciation, and ز is doubled; see *urra*, line 1.)

لا *la*, not, no, not at all, &c.

سكني *sacani*, comp. of سكن *sacan*, a mansion, a dwelling-place, &c. and the affixed pronoun ي *i*, mine, my.

LINE 6.

بها *bihá* &c. there, in it, comp. of the particle ب *b*, in, into, &c. and ها *ha*, the feminine singular of the affixed pronoun signifying *her*, or *it*, and relating to the city Zaura, mentioned in the preceding line.

ولا *wala*, and not, neither; comp. of the copulative و *wa*, (and), and لا *la*, no, not, neither.

ناقتي *nakati*, comp. of ناقّة *nakat*, a she-camel, and the affixed pronoun ي *i*, my, mine.

فيها *fiha*, in it; comp. of في *fi*, in, into, &c. and ها *ha*, as above in the first word of this line.

ولا *wala*, as before in this line.

جملي *gamali*, (pronounced *jamali*) comp. جمل *jaml*, a full-grown camel, a he-camel, and the affixed pronoun ي *i*, mine.

LINE 7.

نا *nain*, from ناي *nai*, he left, departed, &c. عن *ani*, from, out of, &c.

الاهل *alahli*, comp. of the article ال and اهل *ahel*, people, family, kindred, &c.

صفر *sifru*, poor, empty, &c.

الكف *alcaffi*, comp. of the article ال and كف *caff*, the hand, the palm of the hand, &c.

منفرد *munfaridon*, solitary; of this word, like منفرد and others, the root is فرد *ferd*, one thing, singular, alone, separated, &c. The doubled *damma* (°) adds the sound of *on* to *munfarid*.

LINE 8.

كالسيف *cas-saifi*, comp. of the particle ك *ca*, like, the article ال *al* (the), and سيف *saif*, a sword, (in Greek, ξίφος).

عري *urrya*, naked.

متناه *matnahu*, its sides; comp. of متنا *matna*, sides; from متن *matn*, one side of the back, the side of a sword, &c. and the affixed pronoun sing. masc. ه *hu*, his or its; relating to the sword.

من *min*, from, of, out of, &c.

الخلل *alkhilali*, comp. of the article ال and خلل *khilal*, the sheath or covering of a sword.

LINE 9.

طال *īal*, for طول *tawl*, it was lengthened, was long, &c.

اغتربي *aghtirabiya*, comp. of اغتراب *aghtirab*, travelling much in foreign countries, marrying a foreigner, &c. and the affixed pronoun ي *i*, mine, my.

حتى *hhattai*, until, in such a manner, so that.

حن *hhanna*, groaned, as with pity or affection. حن *hhanna*, *misertus fuit*, Scheidii Gloss. 50.

حنين *hhanin*, the affectionate cry of a she-camel to her young one.

راحتي *rahhilti*, comp. of راحلة *rahhilet*, a she-camel fit for carrying burthens, and the affixed pronoun ي *y*, my or mine.

LINE 10.

و *wa*, conjunction copulative, and.

رحلها *rahhluha*, comp. of رحل *rahhl*, the saddle of a camel, and the affixed pronoun ها *ha*, (femin.

sing.) *he*, referring to the she-camel, mentioned in line 9.

و *wa*, conjunction copulative, and.

قري *kiri*, the sharp extremity (whether at one end or the other) of a spear.

عسالة *alâssalet*, comp. of the article ال and عسال *âssalet*, (or عسال *âssal*), a limber, tremulous, spear or lance.

الذبل *alathubali*, comp. of the art. ال (*l* being omitted in pronunciation, see *urrai*, line 1.) and ذبل *dhubl*, slender, flexible, &c. also a spear.

LINE 11.

ترجو *targu*, (pronounced *tarjù*) sec. per. sing. masc. future tense of the verb رجو *raju*, or رجا *raja*, to hope.

البقا *albaka-a*, comp. of the article ال and بقا *baka*, permanency, duration. *Medda* (ـ) over *alif* in بقا *baka*, lengthens the sound of *a*.

بدار *bidarin*, comp. of the particle *bi*, in, into, &c. and دار *dar*, a mansion, dwelling-place, house, &c. the doubled *casra* (ـ) under this word gives the sound of *in*.

لا *la*, not, no, &c.

ثبات *thabata*, fixed, constant, firm, a thing permanent.

لها *leha*, to it; the prefix ل *l* is the sign of a dative case, and signifies also, *for, on account of, to, &c.* the ها *ha*, the affixed pronoun *her or it*, relating to the mansion or dwelling-place, mentioned in this line.

LINE 12.

فهل *fahal*, comp. of the particle ف *fa* (often used for و *wa*, and) and هل *hal*, an interrogative, signifying *whether?*

سمعت *sam'ita*, hast thou heard; from سمع *sami'na*, he heard.

بظل *bidhillin*, comp. of the particle bi, in, of, about, &c. and ظل *dhil*, a shade or shadow, the doubled *casra* gives the sound of in after the word.

غير *ghairi*, not, except, different, without, &c.

منتقل *muntakili*, participle passive of نقل *nakal*, he carried, transplanted, changed, removed away &c.

COMPARATIVE VOCABULARY,

HEBREW, ARABICK, AND PERSIAN.

Toghrai.

B

COMPARATIVE VOCABULARY.

* * Persian words are marked (P.)

אָבִיב *abib*, THE month Abib; a ripening ear of corn.

אָב *ab*, In Syriac, Arabick, Persian, and Turkish, signifies the month of August.

אָב *ab*, }
 אָב *ab*, } father.

אָבֵל *abel*, mourning, wearing mourning.

אָבֵל *abel*, depression of spirits.

אָדָם *adam*, }
 אָדָם *adem*, } mankind, Adam.

אָהַב *ahab*, he loved.

[אָב *ahab*, most lovely.

אָהִיבָא *ahiba*, friends, relations.

אֹב *ob*, Python, magician, the possessed.

אֹב *awb*, (P.) a large serpent ; the python.

אוֹר *or*, light, splendor.

אֹר *ur*, fire.

אוֹר *awr*, heat (of the sun or fire).

אָזַר *azar*, he has girded, or been girded.

אָזַר *azar*, a cincture, strength, the loins.

אָה *ah*, ah ! alas !

אוֹחַ *aukh*, } a sigh ; ah ! alas !

אֵחַ *akh*, }

אָח *ach*, brother, relation, similar.

אֵחַ *akh*, a brother, a friend.

אָחַז *achaz*, he has taken, possessed.

אָחַז *akhz*, taking, seizing.

אָחֵר *acher*, } the last ; the end.

אָחֵר *akher*, }

אַחֲרִית *acherit*, } posterity; life eternal; the other
 אַחֲרֵת *akhiret*, } world, conclusion.
 אֶטֶד *atad*, a sort of thorn.

אֶטֶד *ated*, box, thorn wood; wood of thorns
 and brambles.

אֵיד *ed*, a vapor, cloud, misfortune.

אֵיד *aid*, troublesome, heavy.

אֵיִל *ejall*, valor, courage, virtue.

אֵיֵל *ejel*, great, excellent.

אֵל *el*, }
 אֵל *al*, } God.

אָכַל *achal*, he has eaten, devoured.

אָכַל *akl*, eating, devouring.

אָלָה *alah*, to make oath; weep.

אֵלֶּה *alyet*, an oath.

אֵלֹהִים *eloah*, }
 אֵלֹהִים *allah*, } God.

אָלַף *alaph*, he learnt.

אָלֶּף *alef*, accustomed; familiar.

אֶלֶּף *eleph*, a thousand; a family.

الف *alif*, a thousand.

אֵלֶץ *illetz*, he has caused grief; inconvenience.

الس *els*, perfidious; perturbation, confusion; insanity.

אם *im*, if.

אם *em*, whether.

אם *em*, }
אם *um*, } mother.

אמה *amah*, }
אמה *emeh*, } a maid-servant.

אמן *aman*, he has been faithful, he has trusted.

אמן *aman*, security; protection.

אֶמֶנֶת *emanet*, } security; faith; or one whom
אֶמֶנֶת *emanet*, } you trust.

אמר *amar*, he has spoken; commanded.

אמר *emr*, commanding; a decree.

אן *an*, when, till what time?

אן *an*, time; now.

אֶפֶס *anaph*, *aph*, the nose; anger puffing through the nose.

אנף *anf*, the nose; disdain.

אנפן *enfan*, large-nosed; arrogant.

אָנַק *anak*, he has cried; groaned.

אָנַק *ank*, a sigh, sob.

אַסֶּן *asan*, peril, misfortune, death.

אַסֶּן *esan*, sad, mournful.

אַסֶּר *asar*, he has bound, constrained.

אַסֶּר *isar*, binding with chains, captivity, a chain.

אַרְיֵאל *ariel*, name of the altar at Jerusalem, from

אַרִּי *ari*, a lion, and אֵל *el*, God. More probably from אַרִּי *ari*, fire; a fire-place.

אַרְצָא *eretz*,

אַרְצָא *arz*, } the earth, country, region, &c.

אַשָּׁם *asham*, he has sinned, been punished.

אַשָּׁם *asm*, a crime.

אַשֶּׁר *osher*, happiness.

אַשְׁרֵי *ashri*, happy.

אַשֶּׁר *esher*, exulting, rejoicing.

אַשְׁרֵי *eshari*, lively, cheerful.

בֵּיר beer, }
 בִּיר bir, } a well.

בָּאֵשׁ baash, }
 بِشَاعَة beshaat, } stinking ; austere, morose.

בַּד bad, one only ; the principals in a state.

בְּדֵא bedi, beginning ; at first ; a governor.

בָּדָד badad, alone, separated.

בְּדָד bedad, one by one, singly, separately.

בָּדַל badal, he has separated ; distinguished.

בִּדֹל bedal, substitute, change, exchange.

בֹּהוּ bohū, empty, without form and void.

בְּהו behu, a wide-extended country, any thing
 large, empty (as a house without furniture.)

בֹּהַק bohak, a white pimple, a spot.

בִּהֶק behek, the leprosy ; tetter ; ring-worm.

בּוֹר bor, a cistern ; pit ; prison ; sepulchre.

בּוֹרֶה buuret, a ditch or pit, &c.

בּוֹר bur, perishing, dying.

בוש *bosh*, ashamed, confused, blushing.

פוש *poosh*, (P.) covering, veiling, concealing.

בטן *baten*, fruit of the turpentine-tree.

בטם *butum*, the turpentine-tree, fruit.

בין *ben*, } between.

בין *bein*, }

ביצה *betzah*, } an egg.

بيضة *beizét*, }

בית *beth*, }

بيت *beit*, } a house, family, &c.

בכה *bachah*, he has wept, cried violently.

بجع *bekha*, dying, pining with grief.

بكي *beki*, crying, weeping much.

בלם *balam*, he has shut up; pressed hard.

بالهنگ *balhank*, (P.) a halter; bridle, rope.

במה *bamah*, height; any thing raised up.

בام *bam*, a ceiling, arch-vault; morning-dawn.

בנה *bana*, he has built, constructed.

בنا *bena*, an edifice, building.

בֵּן *ben,*

בֵּן

ben,

} a son.

בַּת

bath,

a daughter.

בִּינָה

bint,

a daughter.

בֹּסֶר

boser,

a bunch of unripe grapes.

בִּסְרָא

busr,

unripe dates, full grown.

בֹּצֵץ

botz,

mud, a marsh ; pond.

בִּטְיֵחַת

betyhet,

marshes, overflowed ground.

בִּזְעָה

bezegh,

(P.) a pond, dam ; a frog ; plants growing in water.

בַּעַל

baal,

} a husband, master, lord.

בַּעַל

baal,

}

בַּקְבֹּק

bakbuk,

a bottle, any vessel with a narrow neck, which makes a noise when the liquor is poured out ; he has emptied, &c.

בִּקְבֵּקֶת

bekbeket,

sounding as a bottle when decanting.

בָּקַע

bakah,

he has cut, broken, dissected.

בִּקַּע

bekaa,

striking repeatedly ; cutting in pieces.

בֹּקֶר

boker,

} the morning dawn.

בֹּקֶר

beker,

}

בָּקָר *bakar*, }
 בֶּקֶר *bekr*, } black cattle, bulls, cows, &c.

בָּרָא *bara*, he has created.

בָּרָא *bera*, creating.

בָּרָד *barad*, hail.

בֶּרֶד *berd*, cold, hail, storm.

בָּרַח *barah*, he has run away, hastened, penetrated.

בֶּרַח *berah*, deserting, flying into a desert.

בָּרַךְ *barak*, to bless, pray, do good to any one.

בִּרְכָּת *berket*, blessing, benediction; abundance.

בִּרְכָּה *beracah*, } benediction; cistern, reservoir

בִּרְכָּת *berket*, } of water.

בָּרָק *barak*, lightning, flashing of a sword.

בֶּרֶק *berk*, lightning; thunder-bolt; astonished.

בִּשְׁמֶם *besem*, spices, for ointment or seasoning.

בִּסְמֶה *besmeh*, a collyrium, or medicine for the eyes.

בָּשָׂר *basar*, mankind.

בֶּשֶׂר *besher*, man; mankind.

בִּישָׁר *bisser*,
בִּשְׂרָ *bishr*, } announcing news, giving joy, &c.

בְּתוּלָה *betulah*, a virgin.

בְּתוּלָה *betul*, a virgin; nun, vestal.

בִּיתֶק *bittek*, he has pierced with a sword.

בֶּתֶק *betuk*, cutting; dividing; laying violent hands on.

בָּתַר *batar*, he has divided in parts.

בֶּתָר *betar*, a sharp sword; cutting.

גִּבְעָה *gebe*, a ditch, marsh, concavity.

גְּבֵהָה *ghabet*, a gulph, pit, hell; hiding one's self, &c.

גָּבַר *gabar*, he was strong, has governed.

גִּבֹּר *geber*, powerful, strong, a man.

קֹבֵר *kober*, a great man, noble, proud, nobility, pomp.

גָּדַר *gader*, he has surrounded, a well, hedge.

גָּחַר *ghedr*, a ditch, furrow, hesitation.

גָּנַב *ganeb*, to plunder, carry off.

גָּנַב *gheneb*, much plunder.

גָּנַז *ganaz*,

גָּנַג *gunge* (P) } treasure, treasury.

גָּרַשׁ *garash*, he has thrown out, driven away, divorced.

גָּרַשׁ *gheresh*, useless pieces pared off, abominable, a divorce.

גִּשְׁשׁ *gishesh*, he has felt about like a blind man.

גִּישָׁוֶת *ghyshawet*, dimness of sight, pur-blind.

גָּבַהּ *gabah*, he has been raised, been proud.

קֵב *keb*, (P) a vaunt, vain boast.

גָּוַר *gur*, he has travelled to another place, collected, heaped up, feared.

کور *kawer*, haste, plenty, a large load of corn.

گوری *guri*, (P) avarice.

گیل *gil*, like, resembling, comparison.

کیل *keil*, measuring, computing one thing by another.

גם *gam*, an augmentative particle, besides.

کم *kim*, many, much, how much?

کم *kem*, (P) less, deficient, wanting.

גָּנָה *ganan*, he has fortified all round, covered, veiled, protected.

כֶּן *ken*, covering, shadowing from the sun, preserving, a veil.

גָּנָז *ganaz*, treasure, treasury.

כֶּנֶז *keniz*, treasuring, laying up.

כֶּנֶז *kenz*, treasure.

גֻּנְגָה *gunge*, (P) treasury.

גֶּרֶם *gerem*, bone (metaph.) a strong man, valiant.

כֶּרֶם *kerm*, generosity, greatness of mind.

גִּתִּית *gittith*, an instrument of music (uncertain).

כִּתִּית *ketit*, any gentle noise, appeasing anger.

דָּאָב *daab*, infirm, fatigued, feeling pain.

דָּאָ *daa*, a disease, infirmity, indisposed.

דּוּבָא *doba*, old age.

דֵּב *deb*, creeping, going slowly (an old man leaning on a stick) old age.

דּוֹב *dob*,

דִּבּ *dubb*,

} a bear.

דִּבְלָה *debalah*, a mass of dried figs.

דּוּבֵלֶה *dubleh*, (P) sugared almonds.

דֶּבֶר *deber*, plague, pestilence, ruin, death.

דֶּבָר *debar*, destruction, inimical.

דְּבֹרָה *debora*, }
 דֵּבֵר *debr*, } the bee.

דָּוִם *dum*, he is become silent, dumb, has rested.

דָּוָם *dawm*, quiescent, permanent.

דָּוָר *dor*, } duration, period, revolution, orb,
 דָּוָר *dawr*, } age.

דַּי *dai*, all-sufficient, superabundant.

דֵּי *dei*, (P) the Deity, the good principle ormuzd.

דָּם *dam*, }
 דֵּם *dem*, } blood.

דִּמְעָה *demah*, }
 דִּמְעָא *demaa*, } tears.

דָּמַע *demaa*, }
 דָּקַק *dakak*, he has-broken, bruised, made thin.

דֵּק *dek*, beating, bruising, thin.

דְּקִיק *dekik*, subtle, thin, minute.

דָּר *dar*, marble, precious stone, habitation, court yard.

דַּר *dur* (P) a pearl, a jewel.

דֶּר *der* (P) a gate, a court.

דָּרֵג *dareg*, a place difficult of access, steep.

דֶּרְגָּלֶה *derghaleh*, (P) narrow passes through mountains, a castle on the top of a hill.

הַבֵּל *habel*, vanity, any thing that passes away suddenly, as the breath or a bubble of water.

הֵבֵל *hebel*, death, a mother deprived of her children by death.

הֶדֶם *hedes*,
הֶדֶס *heds*, } the myrtle.

הוּא *hu*, he, he is.

הוּ *hu*, he, he is, the name of God.

הָוָה *havah*, he has been.

יְהוָה *Jehovah*, י the future, ה the present,
וְהָ past.

הִיא *hia*, femin. pronoun, this one, that one.

הִי *hye*, she.

הַיֵּיכָל *haical*, palace, castle, temple of Jerusalem, tabernacle.

היכל *haical*, palace, temple, church.

הלך *halak*, he has walked, perished, died.

הלק *helek*, ruined, destruction, dying.

הם *hem*,

הם *hem*,

} they, them.

המם *hemam*, he has beaten down, broken, destroyed, troubled.

הם *hemm*, grief, anxiety, wasting away.

הן *hen*,

הנה *hena*,

} here.

הרס *haras*, he has destroyed, thrown down, broken.

הרז *harez*, perishing, dying.

ו *wa*,

و *wa*,

} the conjunction copulative (signifying *and*) in Hebrew, Arabic, Persian, and Turkish.

זָבַד *zabad*, he has given.

זֶבֶד *zebed*, a gift, a present.

זָהָב *zahab*, } (in Arabic it also signi-
 זָהָב *zahab*, } gold, } fies the yolk of an egg.)

זָהָר *zahar*, he has shone, bright, splendid.

זָהָר *zaher*, shining, splendid, a flower,
 beauty, &c.

זָוַב *zub*, }
 זָוַב *zawb*, } flowing.

זַיִת *zait*, }
 זַיִת *zeit*, } olive tree, olive oil.
 זַיִתוֹן *zeitoun*, }

זָכַד *zakak*, he has been clear, pure.

זָכִי *zeki*, pure, virtuous, just.

זֶמַן *zeman*, time, a fixed period.

זֶמַן *zeman*, time, age, the world.

זָמַר *zamar*, } singing, playing on an in-
 זָמַר *zembr*, } strument.

זֶפֶת *zepheth*, }
 זֶפֶת *zeft*, (P) } pitch, resin.

זֵיב *zeeb*, a wolf, strong, ferocious.

זֵיב *zeib*, a wolf.

זָב *zab*, cunning and villainous as a wolf, terrified by a wolf.

זְבוּב *zebub*, a fly, a venomous insect.

זְבָב *zubab*, a fly, a bee.

זֶה *zeh*,
זֶה *zih*, } this, (person, thing, place, &c.)

זָכַר *zachar*, } he has remembered, commemo-

זִכְר *zikr*, } rated, praised, mentioned, also.

זָכָר *zachar*, } male, masculine.

זֶכֶר *zeker*, }

זוּלָל *zolel*, a glutton, vile, base, despicable.

זָלִיל *zelil*, abject, base, mean, contemptible.

זָנָב *zanab*, } tail of an animal, extremity.

זִנָב *zinab*, }

זָקָן *zakan*, } the beard, chin.

זֶקֶן *zekun*, }

זָרָה *zarah*, } he has scattered, dispersed,

זָרָא *zera*, } sown.

חָבֵא *chaba*, he has been hidden, hid himself.

חֵבֵא *khaba*, concealment, a thing hidden.

חָבַל *chabal*, he has bound.

חֶבֶל *chebel*, a rope or cord.

כֶּבֶל *kebl*, a large chain or fetter.

חֶדֶר *cheder*, chamber, retreat, closet.

חֶדֶר *khedr*, inner part of a house, lurking place, a den.

חָתַם *chatem*, seal, he sealed, shut up, closed.

חֶתֶם *khetm*, the seal, end, conclusion.

חַיִּיל *chajil*, army, people, valor.

חֵייל *kheil*, armies, horses, troops, &c.

חָלַל *chalel*, he has felt pain, wounded, killed.

חָלַל *khelel*, ruin, destruction, injury.

חֶלֶד *cheled*, time, a century, the world.

חֶלֶד *kheled*, eternity, paradise.

חֹלֶד *choled*, } a mole or field-mouse, or

חֶלֶד *kheled*, } weasel.

חָלַף *chalaf*, he has changed, renewed.

חָלַף *khalif*, succeeding as day to day, successor, posterity.

חָלַץ *chalatz*, he has pulled out, torn off, carried away.

חָלַס *khils*, seizing, drawing away, carrying off.

חָלַק *chalak*, he has divided, smoothed, polished.

חָלַק *khalk*, creation, measuring, smoothing, polishing.

חָמַר *chamar*, troubled as water full of mud, agitated.

חָמַר *chemer*, wine.

חָמַר *khemr*, wine, fermenting, leavening.

חָמַר *khemir*, leaven, a thing put to ferment.

חָמַשׁ *chamas*, five, armed men (doubtful why).

חָמַשׁ *khems*, five.

חָמַיִם *khemis*, a fifth, any thing consisting of five parts, an army of three lines and two wings.

חָנַק *chinnek*, he has suffocated, strangled, killed, laid snares.

חַנַּף *khanak*, strangling.

חָסַר *chaser*, he has been in want, deprived, defrauded.

חָסַר *khusar*, damage, fraud, suffering, loss, perishing.

חָפַר *chaphar*, he has dug, been ashamed, blushed.

חָפַר *khefr*, bashful.

חָצַח *chatzah*, he has cut, divided into equal or unequal parts.

חֲזָאָה *khezaat*, a section, a segment.

חָרַב *chareb*, a sword, any cutting instrument.

חָרַב *kherab*, cleaving, piercing, ruining, desolate, &c.

חָרַג *charag*, he has trembled with fear.

חָרַק *kherek*, struck with astonishment, fearful.

חֲרָגֹל *chargol*, a grass-hopper.

חֲרָק *kherek*, a species of locust.

חֲרָז *cheraz*, a necklace, bracelet, pearls pierced and strung.

חרז *kherz*, pearls, glass beads and strung.

חורף *choreph*, the winter.

חרף *kheref*, the gathering of fruits, autumn.

חשך *chashak*, he has been darkened, blind.

חשק *kheskk* (P) a mote in the eye.

חתת *chatat*, depression of mind, weakness, fear.

חֶתֶת *khetet*, languor, enervation.

טבח *tabach*, to slay, to sacrifice, to cook.

טבֵּחַ *tebekh*, cooking, cookery.

טהר *taher*, purified from sin, innocent, clean.

טהר *tehr*, cleanliness, purity.

טוב *tob*, good, useful, agreeable, beautiful.

טובי *tuba*, good, excellent, sweet, &c.

טור *tur*, order, disposition.

طور *tour*, a mode, manner, condition,
action.

טל *tal*, dew, abundance, multitude.

טל *tell*, dew, gentle rain.

יָאֵר *jar*, a river, brook, stream.

גָּאֵרִי *jari*, flowing, running.

גָּאֵרֹר *jarur*, (P) a river, a stream formed by
rain or melting of ice.

יָד *jad*, } the hand, power, &c.

יָד *yed*, }

יוֹם *jum*, } day, day and night, time, &c.

יוֹם *yum*, }

יָם *jem*, the sea, the west, a multitude of
men.

יָם *yemm*, the sea.

גֵּם *jem*, a multitude, concourse.

יָמִין *jamin*, right (hand) south.

יְמִין *yemin*, the right hand, prosperity.

יָרַח *jerah*, the moon, month.

יָרָא *yera*, the moon.

יָרָא *jera*, he has feared, venerated.

יָרָא *yera*, pusillanimity, trembling, a calf.

יֶשֶׁף *jeshph*,

יֶשֶׁב *yeshb*,

יֶשֶׁם *yeshm*, (P)

} Jasper.

יָשָׁר *jasher*, strait, smooth, polished, pleasing.

יָסַר *yaser*, soft, easy, smooth, kind.

יָתוֹם *jatom*,

יֶתִים *jetim*,

} an orphan.

כָּאֵב *caab*, he has felt pain, infirm, melancholy.

כָּאֵבָה *kaabat*, melancholy, disconsolate.

כָּבִיר *chabir*, heavy, numerous, rich, honorable, strong, brave.

כָּבִיר *kabir*, great in power and wealth, large in body, &c. great.

כָּבֵל *cabel*,

כֵּבֵל *kebel*,

} chains, fetters.

כָּבָר *cabar*, he has been great, abundant.

כֵּבֶר *kebr*, nobility, magnitude.

כָּהָה *cahah*, wrinkled, as an old person.

כֹּחַח *kuhuh*, an old decrepid woman.

כֹּהֵן *cohen*, priest, counsellor, prime.

כֹּהֵן *kehn*, (P) elder, a priest, old.

כֹּחַ *coach*, faculty, power, strength, force.

כֹּוֹת *kawet*, force, power, faculty.

כֹּס *cos*,

כֹּז *kuz*,

} a cup, a jug.

כֹּר *cur*, a vessel in which gold is purified, a crucible, a furnace.

کور *kur*, a fire-place.

כי *ci*, because, if, when, certainly.

כי *kie*, that, in order to.

כי *kai*, (P) when.

כִּיס *cis*,

כִּיסֶה *keiseh*, } a purse.

כֹּל *col*,

כֹּל *col*, } all, universal.

כָּלֵב *caleb*, a dog, biting, cruel.

כֶּלֶב *kalb*, a dog, madness, malice.

כַּמּוֹן *camon*,

כֶּמוֹן *kemun*, } cummin seed.

כָּנָס *canas*, he has gathered together, heaped up.

כִּנְזָה *keniz*, treasuring, laying up.

כָּנָע *canogh*, bent, bowed down, to humiliate, humbled.

כִּנְעָה *kenia*, broken with age.

כְּנָעַן *Canaan*, } from the preceding word

כְּנָעַן *kenaan*, } humiliation, because Canaan was cursed by his father Cham.

כַּנָּף *canaph*, the edge, border, wing, side,
&c.

כֶּנֶף *kenef*, edge, wing, shore, margin.

כִּנּוֹר *cinnor*, a guitar, an instrument of ten
strings.

כִּנָּרֶת *kinaret*, a harp, lute, &c.

כַּף *caph*, the concavity of any thing, the
hollow of the hand, sole of the foot, a
hollow.

כַּף *kef*, the hand, palm, sole of the foot.

כָּפַח *caphah*, to extinguish, appease, re-
strain.

כֶּפֶף *keff*, prohibition, restraint, averting.

כָּפַר *capfar*, he has covered, concealed,
stopped up.

כָּסַף *cafar*, covering, concealing, hiding.

כַּרְכֹּם *carcom*,
כֶּרְכֹּם *kurkum*, (P) } saffron.

כָּרֶם *carem*,
כֶּרֶם *kerm*. } a vine.

כָּתַב *catab*, } he has written, describing, writ-
 כֶּתֵב *ketib*, } ing.

כִּתּוֹ *citan*, a linen tunic, or under garment.

כֶּתֶן *keten*, linen.

צֶפֶת *ceteph*, the shoulder, side (of a building).

כֶּתֶף *ketef*, the shoulder, shoulder blades.

לֹא *la*, }
 לֹא *la*, } no, not.

לַאֲכַל *lak*, an angel, a messenger.

לַאֲכִי *laki*, a messenger, a courier.

לֵב *leb*, the heart, middle of any thing,
 soul, understanding.

לב *leb*, the heart, kernel, pith, genius, &c.

לָבָא *laba*, a lion, a lioness.

לְבָאָה *lebaat*, } a lioness.
 לְבוּת *lebut*. }

לָבַט *labat*, to strike, knock himself, fall.

לִבַּט *lebet*, throwing on the ground, striking
 the ground with the fore foot, (a camel,
 &c.)

לָבֵן *laben*, white.

לֵבָן *leben*, milk.

לְבָנוֹן *lebanon*, } Mount Libanus, so called
 לְבָנָן *lebnan*, } from being white with per-
 petual snow.

לִבְנָה *lebenah*, } a brick.
 לִבְנָן *libn*, }

לָבַשׁ *labash*, he has clothed, put on, orna-
 mented.

לִבֵּשׁ *lebis*, putting on a garment, a garment.

לָהָב *lahab*, a flame, shining as the blade of a
 sword.

להב *lehib*, a flame, burning with thirst or fire.

לוח *luach*, a table.

לוח *lawah*, a table, plank, or flat surface on which any thing is inscribed, a tablet.

לחם *lacham*, to eat, fight, consume.

לקם *lekim*, striking, boxing.

לחם *lechem*, food, bread.

לקם *lekem*, quickly eating, a mouthful.

לחץ *lechatz*, he has squeezed, crushed, oppressed.

לקח *lekith*, striking, over-loading, oppressing.

לַיִל *layil*,
 לַיִל *leil*, } the night.

לַיִלִית *lilith*, a bird which flies and cries by night.

לַיִלֶּה *leilet*, a bustard.

לַיִשׁ *lajish*, an old lion.

לַיִשׁ *leis*, a lion, brave, &c.

לעב *laab*, he has laughed, ridiculed.

לעב *laab*, play, game, ludicrous.

לקט *lakat*, he has gathered together, gleaned.

לקט *leket*, any thing collected or gleaned from the ground, gathering, gleaning.

מאד *meod*, multitude, abundance, very much, a long time.

מאד *madd*, extending, prolonging.

מאר *mar*, he has hurt, pricked, caused pain.

מאר *mar*, (P) a serpent.

מגד *meged*, excellent, precious, delicate, noble.

מגד *mejed*, glory, excelling in glory.

מגד *meghid*, delicate, tender, great and long.

מַד *mad*, } a measure (or weight of
 מִד *mud*, (P) } 500 drams.)

מָהָר *mahar*, } a marriage portion.
 מֵהָר *meher*, }

מוֹט *mut*, he is moved from his place,
 tottered, fallen.

מוֹת *muth*, he is dead.

מוֹת *mawt*, death.

מוֹק *muk*, rotten, spoiled.

מוֹק *mawk*, cheap, trifling, dust, folly.

מוֹחַ *moach*, marrow, the brain.

מוֹחַ *mukh*, marrow, brain, pulp, or kernel.

מַחֲזֵץ *makhatz*, he has pierced, wounded, dip-
 ped in blood.

מַחֲזָאָה *mykhzaat*, a knife.

מַחֲזֵם *mykhzem*, a sharp sword.

מַטִּיל *metil*, a stick, a great hammer, a canal.

מַטִּל *metil*, hammering, flattening (iron), pro-
 longing.

מָטָר *matar*, } rain.
 מֵטָר *metr*, }

מֶזֶג *mezeg*,
 מִיזֶק *mizek* (P) } mixture.
 מֶזֶר *mezer*,
 מֵיז *meiz*, (P) } a stranger, a foreigner.
 מָלָא *mala*,
 מֵלָא *mela*, } full, abundant, assembled.

מָלַךְ *malack*, he has reigned, governed.

מֶלֶךְ *melech*, a king.

מֶלֶךְ *melek*, a king, power, dominion, kingdom.

מִלִּיץ *melitz*, become soft, smooth, sweet.

מִלְסָא *melsa*, smooth, bare.

מִלְסָא *melis*, lubricity.

מִן *min*,
 מִן *min*, } out of, from, of.

מָן *man*,
 מֵן *menn*, } manna.

מִנִּים *minnim*, nerves, cords, the strings of a musical instrument.

מֵינִין *menin*, a rope.

מָצַץ *matzatz*, he has sucked.

מֵזַז *mezz*, sucking.

מָרַר *marar*, he has been made bitter, sorrowful.

מֵר *murr*, bitter, myrrh.

מָרַד *marad*, he has rebelled, deserted.

מֵרַד *mered*, insolent, disobedient, obstinate.

מָרַט *marat*, he has pulled off the hair, skin, feathers, &c.

מֵרַט *merit*, having the cheeks smooth, without hair, pulling out hairs.

מָתַי *mataï*,
מֵתַי *meta*, } when.

נִבָּא *nibba*, he has prophesied, shown beforehand.

נִבָּא *nebaa*, announcing, news.

נָבִיא *nabi*, }
 נָבִי *nebi*, } a prophet.

נָבַח *nabach*, he has barked.

נָבַח *nebih*, barking.

נָגַן *nagan*, he has played on an instrument
 of music with the hand—a string in-
 strument.

נֶגֶם *neghem*, singing or reading in a soft
 voice, melody, a musical tone, song.

נָדַד *nadad*, he has run away, retired.

נִדָּאן *nedad*, }
 נִדֵּד *nedd*, } fugitive—runaway.
 נִדּוּד *nedud*, }

נָדַר *nadar*, he has vowed, promised to
 God.

נִזְרָה *nuzr*, a vow, a promise made to God.

נָהַם *naham*, he has raged, groaned.

נֶחֱם *nehem*, groaning, sobbing, growling.

נָדָה *nud*, he has moved, agitated himself,
 wandered, gone into exile.

נָוָה *naud*, moved, agitating, waving.

נום *num*, beginning of sleep, slumber.

نوم *nawm*, sleep, slumber.

נוס *nus*, he has run away.

نوص *naws*, retreating, shunning, flying, escaping.

ניסן *nisan*, the first month after the Israelites left Egypt.

نيسان *nisan*, a Syrian month, corresponding to April.

נוף *nuph*, distilling, dropping down, rain.

نوف *nuf*, (P) rain.

נור *nur*, a candle, flambeau, lamp, shining, &c.

نور *nur*, light, splendor.

נזל *nazal*, flowing down, dropping, descending.

نزل *nezal*, rain, descending, alighting.

נחר *nechir*,

نخر *nekhyr*,

} the nostril.

נטף *nataph*,

نطف *netef*,

} flowing.

נָטַר <i>natar</i> ,	}	keeping guard, watching.
נָטַר <i>netir</i> ,		
נִמְלָה <i>nemalah</i> ,	}	an ant.
נִמַּל <i>neml</i> ,		
نَمْلَة <i>nemlet</i> ,		
נָמַר <i>namer</i> ,	}	a leopard, spotted animal.
نَمْر <i>nemr</i> ,		
נָסַס <i>nasas</i> ,	}	elevating, raising up.
نَص <i>ness</i> ,		

נָסַךְ *nasak*, he has poured out, offered a liquid to God, anointed.

نَسِكَ *nesik*, washing, sacrificing to God, blood of a victim, an agreeable smell.

נָפַח *naphach*, blowing, breathing into, sighing, feeling grief or aversion.

נָفַח *nafikh*, blowing with the mouth, sounding a horn, inspiring, swelling.

נִפְשָׁה <i>nephesh</i> ,	}	the breath, soul, spirit, life,
نَفْس <i>nefs</i> ,		

נָצַל *natzal*, he has spoiled, plundered, carried off.

נָצַל *nezil*, taking out, carrying off.

נָצַץ *natzatz*, it has shone, sparkled.

נֶזֶר *nezir*, shining, brightness.

נָקַב *nakab*, pierced, dug, hollowed out.

נָקַב *nekib*, digging through a wall, a hole made by digging, excavating.

נָקַד *nakad*,

נָקַט *nekit*,

} a point.

נָקַם *nakam*, he has revenged himself.

נָקַם *nekem*, punishing, taking private revenge.

נֶרְדַּךְ *nerd*,

נֶרְדַּךְ *nard*,

נֶרְדִּין *nardin*,

} nard, or spikenard.

נָסַח *nasa*, he has raised up, growing, raising the voice, head, &c.

נָשָׂא *nesha*, growing up, rising, increasing.

נָשַׁר *nasar*,

נֶשֶׁר *neshir*,

} cutting with a saw.

נָתַק *nathak*, he has broken, carried away,
torn off.

נֶטֶק *netek*, dragging or seizing a thing by
violence.

סִבָּה *sibbah*, }
سبب *sebeb*, } a cause, occasion, motive.

סָבָא *saba*, }
سبا *sabaa*, } a wine drinker.

סָכַר *sacar*, }
سكر *seker*, } shutting, stopping up.

סֻלָּם *sullam*, }
سلم *selem*, } a ladder, a staircase.

סִמֵּךְ *semek*, to support, set up, join.

سَمَكَ *semek*, exalting, bearing up.

סֵפֶר *sepher*, an account, catalogue, book, letter.

סֵפֶר *sefer*, a written book, letter, account, title of a book, &c.

סָתַר *satar*, he has hid, veiled, concealed.

סָתַר *setr*, covering, veiling, suppressing.

עָבַר *gnabar*, he has passed.

עָבַר *ghabr*, departing, passing by.

עָבַר *abir*, passing, going away.

עֵדֶן *gneden*, (Eden) pleasure, delight, garden of Eden.

עֵדֶן *aden*, the garden of Eden.

עָדַף *gnadaph*, superabundant, exceeding.

עָדַף *ghedaf*, plenty of provisions, &c.

עָוָה *gnavah*, he has been bent, oblique, wicked, perverse.

גוּי *ghawa*, disobedient, erring, deceived.
 גוּל *gnul*, he has been perverse, has done
 wrong, depraved.

גוּל *ghul*, a cheat, impostor, villain.

עֲזִינְיָה *gnozniyah*, a sort of marine eagle.

עֲזֵן *ghezen*, a species of eagle, a crab.

עָטָה *gnatah*, he has covered, veiled, wrap-
 ped up.

עָטָה *ghyta*, a covering, a veil.

עֵינַי *gnajin*, (ain) } the eye, sight, a foun-
 עֵין *ain*, } tain.

עֵלֶם *gnelem*, (ghelem) }
 עֵלָם *gholam*, } a boy.

עָנַד *gnanad*, he has bound together.

עָנַד *ghened*, (P) a convention, congrega-
 tion, crowd.

עָפָה *gnapha*, herbs, leaves.

עָפָה *gheff*, forage for cattle, dry leaves of
 trees.

עָפָר *gnaphar*, }
 עָבֵר *ghebr*, } dust.

נָצַב *gnatzab*, he has felt pain, sorrow,
anger.

גִּזְבַּב *ghezeb*, violence, force, rage, anger.

נֵצַח *gnetz*, wood, a tree.

גִּזְזָא *gheza*, a tree used for fire-wood.

נָצַח *gnatzah*, he has shut, cast down the
eyes, fastened, stopped up.

נָצַח *ghezz*, casting down the eyes, lowering
the voice, checking, diminishing.

נָצַר *gnatzar*, he has stopped, retarded, pre-
vented.

נָצַר *ghezzar*, checking, detaining, prohibit-
ing.

נָרַב *gnarab*, he has mixed, mixture of light
and darkness, evening, twilight.

נָרַב *ghereb*, setting of the sun, the west.

נֹרֵב *gnoreb*,

נָרַב *ghurab*, } a crow, a raven.

פּוּר *pur*, broken, destroyed, abolished.

בּוּר *bur*, perishing, dying, laid waste.

פּוּשׁ *push*, multiplied, augmented, fat.

בּוּשׁ *barush*, a multitude, plentiful, numerous.

פִּיד *pid*, oppression, a misfortune.

בֵּיד *beid*, perishing, perdition, ruin, noxious.

פְּרוּכֶת *parocheth*, }
 בִּרְקַע *burkaa*, } a veil.

פָּרַע *pharagn*, he has stripped, spoiled, revenged.

פִּרְעוֹן *firaoun*, *Pharaoh*, a cruel tyrant, a crocodile.

פֶּרָא *phera*, }
 פֶּרָא *fera*, } a wild ass.

פֶּרְדִּים *pardes*, }
 פֶּרְדּוּס *firdus*, } a garden, Paradise.

פֶּרַת *perath*, }
 פֶּרַת *forat*, } the river Euphrates.

פָּרַק *perek*, } separation, breaking, division.
 פֶּרֶק *ferek*, }

פָּתַת *patat*, to break, cut in pieces.

בֵּת *bett*, cutting, breaking off.

פָּתַח *patach*, he has opened a door.

פָּתַח *fatih*, an opening.

פֶּתַל *petal*, twisted, wrestling, spinning.

פָּתַל *fetil*, spinning, twisting a rope.

צֹאן *tson*, } sheep, a flock.
 זֶאֵן *zaan*, }

צָב *tsab*, a toad, tortoise.

זֶבֶב *zebb*, a species of lizard, of a fine flavor.

צָבַר *tsabar*, he has gathered together, heaped up.

זֶבֶר *zebr*, heaped together.

צָבַע *tzabang*, he has died, washed, plunged.

צָבַע *sybegh*, dying or coloring, plunging, &c.

צְבִי *tsebi*, honor, glory, beauty.

צְבִיחַ *sebyhh*, beautiful.

צָדֵק *tsadack*, he has been just, true, sincere.

צֶדֶק *sedik*, truth, sincerity.

צִדְקָה *tsedakah*, justice, charity, alms.

צֶדֶקֶת *sedeket*, alms.

צָהָב *tsahob*, shining, yellow, color of gold.

צֹהֵב *suhb*, a reddish color, mixed with white.

צָהַל *tsahal*, to rejoice, to neigh as a horse.

צִהָל *suhal*, the neighing of a horse.

צָוַם *tsum*, he has fasted.

צֹמ *sawm*, a fast, fasting, silent.

צִלְצִלִּים *tsetselim*, cimbals.

צִלְצִל *sulsul*, jingling or crashing noise.

צָלָה *tsalah*, } roasting meat, warming by the

צָלָה *seli*, } fire.

צַעַר *tsagnar*, he is become little, mean, contemptible.

סַגְר *seghr*, abject, mean, small.

צַפַּד *tsaphad*, he has been fastened.

סַפַּד *sefd*, a chain, fetter.

צִפְצִיף *tsiphtseph*, to cry or chirp like a chicken.

סַפְסַף *sefsef*, a sparrow.

צַרַּר *tsarar*, to bind, shut up, as a purse.

סַר *serr*, shutting a purse.

צַרַּח *tsarach*, to raise the voice, cry aloud.

סַרְכֶּת *serkhet*, crying out loudly.

צִרִּיחַ *tsirich*, a high tower, a fortress.

סַרַּח *serh*, a castle, palace, or lofty edifice.

קִבֵּל *kibbel*, received, comprehended, received well (a person)

קִבּוּל *kebul*, receiving favorably, taking well.

קָבַץ *kabatz*, gathering together, a congregation.

קִבְּס *kebes*, a great multitude.

קֶבֶר *keber*,

קֶבֶר *kebr*, } a tomb, sepulchre.

קִדַּח *kadach*, he has lighted, burnt.

קִדַּח *kedh*, to strike fire.

קִדֵּם *kedem*, antiquity, the former age, eternity.

קִדֵּם *kiddem*, first, in time, dignity or honor, he has preceded.

קִדֵּם *kedem*, prior, preceding, more excellent.

קִדַּשׁ *kadasch*, consecrated, holy, pure, the sanctuary.

קִדְּשׁ *kuds*, holy, pure, sanctity.

קִדְּשׁ *kodesch*, holy, &c. an epithet of Jerusalem.

קִדְּשׁ *kuds*, holy, &c. Jerusalem.

קוֹל *kol*,

קוֹל *kaul*, } voice, speaking, discourse.

קום *kum*,
 קום *kawm*,
 קסס *kasas*, to cut.

} standing, remaining, stopping.

קצס *kesis*, shaving, cutting short.

קײט *kajitz*, summer.

קײז *keiz*, midsummer.

קטל *katal*, he struck, killed.

קטל *katl*, slaughter, murder, death.

קטף *kataph*, he gathered fruits, tore up roots, or herbs, gathered the vintage.

קטף *ketef*, gathering in the vintage, grapes, fruits.

קלל *kalal*, light, of no value, vile, swift, nimble.

קליל *kelil*, few, small, of no value, lean.

קלה *kalah*, he roasted, burnt, fried, boiled.

קלה *kella*, one that fries, a frying-pan maker.

קמח *kemach*, flour.

קמח *kemh*, wheat, millet.

קמט *kamat*, seized, (a criminal) and dragged before the judge.

קֶמֶט *kemit*, binding a captive, or a sheep for slaughter.

קֶמֶץ *kometz*, shutting the hand, a handful.

קֶמֶץ *kemetz*, scraping together, taking up with the points of the fingers, gleanings.

קָנָה *kanah*, he acquired and possessed.

קִנְיָה *kyna*, acquiring.

קָנָה *kaneh*, a cane, reed, pipe, lance, arrow.

קִנָּה *kenat*, a cane, spear, syphon.

קָסַם *kasam*, he has foretold events.

קִסְמָה *kesmet*, divined fate, the decree of God, (with the Persian verb کردن) to foresee, or prognosticate.

קָפַץ *kaphatz*, he tied up, shut up, confined.

קָפַס *kefes*, tying by the feet, seizing by the hair.

קָפַס *kefes*, (P) a bird's cage, a lattice, grate of a window.

קִפֵּץ *kippetz*, he hastened, jumped, leaped.

קִפֵּץ *kefiz*, leaping, springing.

קָצַב *katsab*, he made an incision, cut off, gnawed.

קָצַב *kesib*, dissecting, interrupting.

קֶצֶה *katseh*, the end, extremity, completion.

קִסְיָא *kesya*, the end, an extremity.

קָצֵר *katser*, short, little, diminished.

קָסַר *kesir*, short, shortened, confined.

קָרָא *kor*, cold.

קָרָא *kurr*, cold, coldness.

קָרָא *kara*, he called by name, assembled, invited, preached, read.

קָרָא *kerā*, collecting, reading, perusing.

קָרַב *karab*, he has approached, arrived.

קָרַב *kurb*, vicinity, approach, access.

קֶרְבָּן *korban*, oblation, present, sacrifice.

קֶרְבָּן *korban*, sacrifice, oblation, victim.

קֶרַח *kerach*, frost, ice, crystal.

קֶרֶת *keret*, ice.

קֶרֶן *keren*, } A horn, a ray of light, splen-

קֶרֶן *keren*, } dor, lock of hair.

קַשַּׁשׁ *kashash*, he has sought for with care,
amassed.

קִשָּׁשׁ *kushash*, crumbs, any thing picked up
here and there, a mendicant collecting
scraps.

קֶשׁ *kash*, forage, straw.

קֶשֶׁשׁ *kesh*, straw, holm, stubble.

קִשְׂאָ *kischa*,
קִשְׂעָר *kushar*, } a cucumber.

קִשְׂחָה *kaschah*, hard, rough, dry, austere.

קִשְׁיָה *kesih*, hard, dryness.

קִשְׁתָּה *kescheth*, a bow.

קִשִּׁי *kesi*, bows.

קִשְׁתָּה *koschet*, truth.

קִשְׁטָה *kyst*, justice, equity, a balance.

רָאָה *raah*, he saw, contemplated, heard, understood.

רָאִי *raai*, knowing, seeing, opinion, thought.

רַב *rab*, he has been great in size, dignity or number, a master, a teacher.

רֵב *rebb*, GOD, a Lord, master, possessor, supporter.

רָבָה *rabah*, he has been increased, multiplied, elevated.

רֵבּוּ *rebou*, increased, multiplied, growing, rising.

אַרְבַּע *arbaa*, four.

אַרְבַּע *erba*, four.

רֵבֻעַ *rubā*, a fourth.

רָבַץ *rabatz*, he has lain down at table—said of cattle lying down to chew the cud—foundation of a building, rest, peace.

רֵצֵץ *rebz*, resting quiet, a habitation, a sheepfold, a foundation.

רָגַז *ragaz*, he has been agitated in body or mind, trembling, fear, pain, anger.

רַזַּז *rejez*, trembling, pain, indignation.

רֶגֶל *regel*, the foot, one thing following another.

רֶגֶל *rejul*, the foot, a man, an army, a swarm of locusts.

רָגַם *ragam*, he has stoned to death, a heap of stones, an assembly.

רָגַם *rejm*, stoning to death, strowing a grave with stones, a tomb, a friend.

רָדַף *radaph*, he has followed, pursued.

רִדַּף *ridf*, any person or thing following another.

רֹאשׁ *rosch*, the head, summit, beginning.

רֹאשׁ *raas*, the head, a prince, a chief.

רָוַח *ravach*, he has been refreshed, rested.

רוּחַ *rawah*, resting, quiet, a refreshing wind.

רוּחַ *ruach*, the wind, breath, soul, spirit, will.

רוּחַ *ruh*, the soul, spirit, breath of God, faith.

רוצ *rutz*, he has been here and there in haste.

רוש *ravesh*, (P) motion, going and coming.

רחב *rachab*, he has been enlarged, extended.

רחב *rehb*, large, convenient, spacious.

רחל *rachel*, a female sheep.

רخل *rykhel*, a ewe lamb.

רחם *racham*,

רחם *rekhem*.

} pitying, loving.

רמב *ratab*, moistened, refreshed, made green.

רטב *retb*, fresh, moist, green herbage or trees.

ריח *rich*,

ריח *reyeh*,

} smelling, odor, swell.

רק *rek*, empty, vain.

רק *rek*, weak, extenuated.

רקא *racka*, void of brains, vain.

רקיע *rekia*, foolish, defective in understanding.

רַכַּח *rachach*, soft, tender, weak.

רַכַּק *rekak*, imbecillity of understanding.

רָכַב *racab*, he has been mounted on a horse, camel, ass, chariot, ship, &c.

רִכַּב *rekeb*, mounting, sitting, riding.

רָמָה *ramah*, he has thrown, darted, lamed, &c.

רָמַי *remi*, throwing, darting a javelin, a shot.

רִמַּח *romach*, a dart, lance.

רִמַּח *rumh*, a spear, lance.

רָמַח *rammach*, a mare, horse, dromedary.

רִמְכָּה *remket*, a mare of a mean species, a large she-camel.

רִתֵּם *rotem*,
רִתֵּם *retm*, } furze, broom, juniper.

רָנָה *ranan*,
רָנִין *renin*, } vociferating, crying out.

רָסַס *rasas*, distilled, falling drop by drop.

רָשַׁשׁ *resh*, (plural رَشَاش *reshash*,) sprinkling, trickling gently.

רֶסֶן *resen*, a bit, bridle, governor.

רֶסֶן *resen*, a halter.

רָפָא *rapha*, he has cured pain, forgiven sins,
mended, cured.

רָפָא *refa*, mending a garment, cementing
broken friendship, quieting, pacify-
ing.

רָפַק *raphack*, leaning against, joining,
strengthening.

רֶפֶק *refek*, assistance, support, benignity.

רִצְפָּה *ritzephah*, pavement, burning stone.

רֶצֶף *rezf*, a hot iron thrown into milk to
warm it—also one used to roast meat
or cauterize animals.

רָקַק *rakak*, thin, subtle, lean.

רֶקֶק *rek*, thin, shallow.

רָקַד *rakad*, he jumped, leaped for joy.

רֶקֶס *reks*, dancing, leaping.

רֶקְדָן *rekdan*, exulting for joy.

רָקַם *rakam*, he embroidered with various colors, engraved.

רָקַם *rekem*, writing, embroidery, painting, &c.

שָׁאַל *schaal*, he asked, required, &c.

שָׁאַל *sail*, asking, interrogating.

שָׁבַח *schabah*, he has taken in war, made prisoner, carried off.

שָׁבַח *sebi*, making a slave, taking prisoner.

שָׁבַח *schibbach*, he sung, praised, glorified.

שָׁבַח *subhan*, praising, glorifying.

שָׁבַח *subhet*, a rosary, repeating the praises

שָׁבַח *schebang*,

שָׁבַח *sebaa*, } seven.

שֶׁבֶר *scheber*, wheat, provisions.

סִפְרִיג *siperygh*, (P) ears of wheat.

שָׁבַר *sabar*, he looked at, considered, thought, judged, expected.

סֵבֵר *sebr*, probing (a wound) examining any business to the bottom, root.

שַׁבַּת *shabath*, he ceased, rested, put an end to, not total inactivity, but the discontinuance of former employment.

סֵבֵת *sebt*, the sabbath, rest, quiet.

שָׁהֵד *shahed*, } a witness.

شاهد *shahid*, }

שָׁוָה *scharah*, equal, suitable, just, fit, he consented, valued.

סוּי *siwa*, equal, alike, parallel.

שׁוּק *schuck*, } a street, square, market.

سوق *sawk*, }

שָׂר *sar*, Prince.

סֵר *sir*, the chiefs of the people.

סֵר *ser*, (P) the chief-top head, highest.

שָׁחַק *schachak*, he has trodden under foot,
broken, bruised, dust, &c.

שָׁחַף *sehk*, breaking, tearing, bruising, pul-
verising, wearing out clothes.

שָׁחַר *schachar*, } the dawn, breaking of day,
שֶׁחַר *seher*, } crepuscle.

שָׂטַח *shatach*, he spread out, extended.

שָׁטִיחַ *setyh*, expanded, a plane, a level, sur-
face.

שָׁכַן *shackan*, he inhabited, continued.

שָׁכַן *seken*, a dwelling, inhabitants.

שָׁכִין *sakkin*, }
שִׁכִּין *sikkin*, } a knife.

שָׁכַר *schacar*, he drank, quenched his thirst,
has been drunk.

שָׁכַר *seker*, intoxicated, drunkenness.

שָׁלַח *schalah*, he has ceased, rested, been
tranquil, prosperous, (thence Shilo).

שלו *selou*, tranquil, contented, relieved from anxiety.

שליו *selav*, a quail.

שלוא *selwa*, honey, manna, quails.

שלט *schalat*, he ruled over, had power, dominion.

سلطان *Sultan*, a monarch, prince, absolute power, &c.

שלם *schalem*, entire, perfect, finished, peaceful, restoring, paying.

سلم *selem*, paying ready money, perfect, free from fault, peace, safety.

שם *schem*,
 sem, } a name.

שם *samam*, a spider, lizard, monkey, swallow.

סמ *semam*, a kind of swallow.

שמן *schemen*, fat, oil, green ointment.

סמן *simen*, fatness, plumpness, grease, butter.

שֶׁמֶשׁ *schemech*,
 شمس *shems*, } the sun.

שָׁנָן *shanan*, he has reiterated, repeated, as
 in rubbing a knife on a grind-stone—he
 has taught by repeating often.

שֵׁן *senn*, polishing, giving an edge to a

שֵׁן *schen*,
 שֵׁן *sinn*, } a tooth.

שָׁנָא *sana*, he has hated, despised, neglected.

שִׁנְאָה *shena*, hatred, deformed, base.

שָׁנָה *shanah*,
 שָׁנָה *senè*, } a year.

שָׁעַר *schagnar*, he has taxed, estimated.

שֵׁעַר *siar*, a tax on provisions.

שָׁעִיר *sagnir*, hairy, a satyr, a goat, devil.

שַׁעַר *shair*, very hairy.

שָׁפָה *saphah*, lip, tongue, language.

שֶׁפֶה *shefeh*, lip, esteem, praise.

שָׁפַךְ *schaphach*, thrown down, spread, poured out.

שָׁפַח *sefh*, pouring out.

שָׁפַל *schaphal*, humbled, oppressed, low, infirm.

שָׁפַל *sufi*, meanness of origin, inferior.

שָׁפַר *schaphar*, beautiful, polished, agreeable.

שָׁפַר *sefer*, whiteness, brightness, a file for polishing.

שְׂמָאל *semol*,

שְׂמָאל *shemal*,

} the north, the left hand.

שֹׁק *schok*, the leg, shoulder.

שָׁק *sak*, the leg, trunk of a tree, stalk.

שָׁקַד *schakad*, he has watched, stood centinel, taken care.

שָׁקַד *shikz*, sleepless, quick sighted.

שָׁקַח *schakah*, he has drunk, watered cattle, or the earth.

שְׂקִי *seky*, presenting liquor, or drinking to another—a quantity of water for drinking or watering the ground—clouds pouring down rain.

שִׁקֶּט *shikketz*, he has abhorred, detested.

שִׁכְזִי *shekiz*, of a bad disposition.

שִׁכָּר *schakar*, he has lyed, deceived.

שִׁקָּרִי *shukari*, a lye.

שָׂרָה *sarah*, he has been made prince.

סֵרִי *seri*, a prince.

סָרָר *sarar*, he has held the principality.

סֵרִיר *serir*, a throne, a kingdom.

שֶׁשׁ *schesch*,

שֶׁשׁ *shesh*, (P) } six.

שֶׁשָׁן *schoschan*,

שֶׁשָׁן *susen*, (P) } the lily.

שָׁתַק *schatak*, he has remained silent, at rest, tranquillity.

שֶׁכֶּת *seket*, silent, happiness, prosperity.

תִּשְׁעָ *teschaa*,
 תִּסַּע *tisaa*, } nine.

תִּבָּה *thebah*, the ark, a box, basket.

תַּבּוּת *taboot*, a wooden box, the ark of the covenant.

תִּבּוֹ *theben*,
 תִּבֵּן *tibn*, } straw.

תְּהוּ *thohu*, empty, solitude, desolation.

תֵּהִי *tehi*, (P) vain, empty, naked.

תִּיָּבָה *thivah*, he has marked, written, drawn—
the letter *thau*, formerly made in form
of a cross.

תִּוֵּי *tiwa*, a mark made on an animal in form
of a cross, a thread.

תַּחַת *thachat*, beneath, low.

תַּחַת *teht*, the inferior part, under, below.

תֵּאֵן *ton*,
 תֵּיִן *tin*, } a fig.

תֵּיִשׁ *thaisch*, a little goat.

תֵּיס *teis*, a he-goat.

תָּכָה *thacah*, joined, fastened, leaning against.

תְּכִיטָה *tekyt*, any thing on which one leans,
a place of repose.

תֵּל *thel*, an eminence, heap.

תֵּל *tell*, a heap, a little hill of sand.

תֵּלֶם *thelem*, a furrow (in corn fields).

תֵּלֶם *telem*, a furrow or trench in corn fields,
a ploughman.

תָּמַם *tamam*, } whole, perfect, ended.

תֵּמַם *temam*, }

תָּם *tom*, } integrity, perfection, accom-

תֵּם *temm*, } plishment, end.

תָּמִיד *tamid*, quotidian, perpetual, the daily
sacrifice.

תֵּמִיד *temid* (P) perpetual, continual.

תָּמָר *tamar*, a palm-tree.

תֵּמֶר *temr*, a date.

תַּנִּין *tannin*, a great serpent, dragon, a large fish, great quadruped.

תֵּנִין *tenin*, a large serpent, a dragon.

תָּנָן *tenan*, a wolf.

תֵּן *tun*, the tunny-fish.

תַּנּוּר *tannur*,

תֵּנוּר *tennur*, (P) } an oven, furnace.

תִּגְעַב *tagnab*, to hate, abominable, detestable.

תִּגְבַּע *tegheb*, corruption, vice, filth, base, vile.

תַּפּוּחַ *tappuach*,

תַּפְּחָא *tuffah*, } an apple.

תַּפַּל *taphal*, insipid, foolish, without flavor.

תַּפַּל *tufal*, foam, froth.

FINIS.

THE
SAMARITAN AND SYRIACK
ALPHABETS,

WITH
A PRAXIS TO EACH.

T

London:

PRINTED BY A. J. VALPY, TOOKE'S COURT,

CHANCERY LANE:

AND SOLD

BY W. H. LUNN, SOHO-SQUARE.

1814.

THE

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ADVERTISEMENT.

*THE important use that may be made of the Oriental Versions of the Scriptures, in the explanation of the original text, makes some knowledge of them very desirable to the biblical student. To the reader, who is acquainted with Hebrew, the acquisition is not difficult. It will be some encouragement to the learner to recollect, that “RICARDUS PACÆUS tribus mensibus à WAKFELDO tres linguas Heb. Arab. et Chald. didicit.”*¹

The Samaritan and Syriack Texts are printed from LEUSDEN’S Scholæ Syriacæ et Diss. de Linguâ Samaritanâ.

T. ST. D.

¹ Hodius de Orig. Test. p. 467.

CELLARII *Grammat. Samarit.* cap. VI. n. 12. et cap. I.

Nihil certi constat de punctis Samaritanæ lectionis, et quæque iis potest uti liberrimè. Nobis ignota est antiquorum Ebræorum elocutio, et nimium dissident Judæi nostrates in hac causâ à plerisque Christianis. Quid mirum ergò si non certissima sit nobis pronuntiatio Samaritanorum? Linguas hasce addiscimus non tam colloquendi causâ, quàm intelligendi scripta monumenta Orientalium populorum.

Of the Samaritan Letters, and Pentateuch.

IN the Samaritan language there are two and twenty letters, of the same power as the Hebrew, but differing from them in figure.

The Samaritan letters do not vary in their figure according to their position in a word, like the letters of other Oriental dialects. They have the same form in the beginning, middle, and end of words.

The similar letters are Beth, Resh, and Daleth ; Teth and Ain ; Jod and Tsade ; Caph and Mem ; Nun and Pe.

The Samaritan language has no vowel points. The vowel sounds must therefore be supplied either by analogy from Hebrew, or by the three letters, א *a*, ז *u*, מ *i*, with the supplemental sound of *a* or *e*, where those three letters do not occur.

As marks of punctuation, one point is used after every word ; and two points, like a *sheva* or *colon*, at the end of a sentence.

A mark is sometimes placed over words employed in an unusual and remarkable sense.

There are two Samaritan Pentateuchs; one called the Samaritan text, and the other, the Samaritan version. The Samaritan text of the Pentateuch is for the most part the same with the Hebrew to the most literal exactness, so as to be little more than the Hebrew text in a different character, except in a very few passages.

The Samaritan version of the Pentateuch differs considerably from the Hebrew text, being a translation of the Samaritan text into the dialect of the country, which has a near affinity to the Chaldee, with some mixture of Arabick, and some words peculiar to itself.

The alphabet adopted by Leusden differs considerably in the form of several of the letters from other alphabets. The following alphabet is the same with Castell's in his *Lexicon*, and Walton's in his *Introductio ad Lectionem Ling. Orient.* Leusden and Walton say: "*Grammaticam Samaritanam vel Lexicon aliquod verborum, quæ dialecto Samaritanæ propria sunt, nemo hactenus edidit.*" Grammars have been since published by Castell, Cellarius, and Masclef.

The Samaritan Alphabet.

Aleph	-	-	-	Ⲁ	-	-	-	א
Beth	-	-	-	ⲁ	-	-	-	ב
Gimel	-	-	-	Ⲃ	-	-	-	ג
Daleth	-	-	-	ⲃ	-	-	-	ד
He	-	-	-	Ⲅ	-	-	-	ה
Vau	-	-	-	ⲅ	-	-	-	ו
Zain	-	-	-	Ⲇ	-	-	-	ז
Hheth	-	-	-	ⲇ	-	-	-	ח
Teth	-	-	-	Ⲉ	-	-	-	ט
Jod	-	-	-	ⲉ	-	-	-	י
Caph	-	-	-	Ⲋ	-	-	-	כ
Lamed	-	-	-	ⲋ	-	-	-	ל
Mem	-	-	-	Ⲍ	-	-	-	מ
Nun	-	-	-	ⲍ	-	-	-	נ
Samech	-	-	-	Ⲏ	-	-	-	ס
Aain	-	-	-	ⲏ	-	-	-	ע
Pe	-	-	-	Ⲑ	-	-	-	פ
Tsade	-	-	-	ⲑ	-	-	-	צ
Koph	-	-	-	Ⲓ	-	-	-	ק
Resh	-	-	-	ⲓ	-	-	-	ר
Shin	-	-	-	Ⲕ	-	-	-	ש
Tau	-	-	-	ⲕ	-	-	-	ת

SAMARITAN TEXT.

GEN. I. i.—iv.

. 11 . 2002 . 199 . 1000 . 1.

: ᠮᠠᠭᠠᠨ . ᠠᠭᠤᠨ . ᠰᠤᠨᠠᠭᠤᠨ

• သယံဇာတ, ဒီဇင်ဘာ, ဒီဇင်ဘာ, ဒီဇင်ဘာ, နာဂါနီဒီ ၂.

• 2002 • 1993 • 2004 • 2005 • 2006

: ཡུལ་ཡུལ་ , ཀུན་ཀྱི་ , གྲོ་ , འཇམ་མཉམ་

• ጠፃጠኝ . ፃኝ . ጠፃጠ . ወጠፃረ . ፃወጠኝ 3.

: 93A

• 1000, 9345, 111, 2002, 1111 4.

. 9344 . 2m9 . 2m924 259m3 . 930

: ५५५५ . ५५५५

The same in Hebrew Letters.

1. בראשית ברא אלהים את השמים ואת הארץ

2. והארץ היתה תהו ובהו וחשך על פני תהום
ורוח אלהים מרחפת על פני המים ;

3. ויאמר אלהים יהי אור ויהי אור :

4. וירא אלהים את האור כי טוב ויבדל אלהים בין
האור ובין החשך ;

SAMARITAN VERSION.

GEN. I. i.—iv.



. Ḥṡ . ʕʕḏḥ . ʕḥḏḡ . ʕḥḏḥḥḥḥḥ 1.
: ʕḏḥḥ . Ḥṡḥ . ʕḥḥḥḥḥ

. ḥḥḥḥḥḥḥ . ʕḥḥḥḥ . Ḥḥḥ . ʕḏḥḥḥḥ 2.
. ḥḥḥḥḥ : ʕḥḥḥḥḥ ḥḥḥ . ḏḡ . ʕḥḥḥḥḥ
: ʕḥḥḥ ḥḥḥ . ḏḡ . ʕḥḥḥḥḥ . ʕʕḏḥ

. ʕḥḥḥ . ḥḥḥ . ʕḥḥ . ʕʕḏḥ . ḥḥḥḥ 3.
: ḥḥḥ

. ḡḡ . ḥḏḥ ʕḥḥḥ . Ḥṡ . ʕʕḏḥ . ʕḥḥḥḥ 4.
. ḥḥḥḥ . ʕḥḥḥ . ḥḥḥ ʕʕḏḥ . ḥḥḥḥḥ
: ʕḥḥḥḥ

The same Passage in Hebrew Letters.



1. בקמאותה . טלמס . אלהה . ית . שומיה וית .
ארעה ;

2. וארעה . הות . שאמה . וריקני . וחשבה . על .
אפי . תהומה : וריח . אלהה . מנשבה . על . אפי .
מיה ;

3. ואמר . אלהה . הוה . נהר . והוה . נהר ;

4. וחזה . אלהה . ית . נהרה . הלא . טב . ואפרש .
אלהה . בין . נהרה . ובין . חשכה ;

GERARD'S *Institutes of Biblical Criticism*,

Part I. chap. 1. sect. v.

“For ascertaining the true reading in the Books of Moses, we have a peculiar instrument, the Samaritan Pentateuch, which was but little known till the seventeenth century. It is not a version, but the original law itself, written in a character different from the Hebrew. It was not translated from the Greek version, nor copied from Hebrew books after the time of Ezra; but was among the ten tribes, when they separated from Judah; and from the copies then among them, it has been successively transcribed. The Samaritan seems to be, and on several accounts may naturally be expected to be, more correct than the Hebrew; and therefore will supply many emendations or preferable readings.”

THE

SYRIACK ALPHABET.

DE ROSSI, *Var. Lect. Vet. Test.*

Versio hæc antiquissima ordinem ipsum verborum sacri textus et literam pressè sectatur; et ex versionibus antiquis purior ac tenacior habetur.

LOWTH's *Prelim. Dissert. to Isaiah.*

“The Syriac Version stands next in order of time, but is superior to the Chaldee in usefulness and authority, as well in ascertaining, as in explaining the Hebrew text. It is a close translation of the Hebrew into a language of near affinity to it: it is supposed to have been made as early as the first century. Dr. KENNICOTT also speaks in the strongest terms of this version.” See Dr. MAGEE's *Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice*, vol. I. p. 217.

THE

SYRIACK ALPHABET.

THERE is the same number of letters in the Syriack Alphabet as in the Hebrew. They differ very little in their names or powers from the Hebrew. There is more difference in their figures.

Some letters are connectible by ligature with others, which precede and follow them, as *Beth*, *Gomal*, *Hheth*, *Teth*, *Jud*, *Coph*, *Lomad*, *Mim*, *Nun*, *Semkat*, *Ee*, *Pe*, *Qoph*, *Shin*.

Others are connected only with the letters, which precede them, as *Olaph*, the lesser *Dolath*, *He*, *Vau*, *Zain*, *Tsode*; also *Rish* and *Thau* in their connectible figures.

Some letters are not connected with others, either to their right or left; as *Dolath*, *Vau* final; also *Rish* and *Thau* in their unconnectible figures.

	<i>Final without Ligature.</i>	<i>Final with Ligature.</i>	<i>Middle with Ligature.</i>	<i>Initial.</i>
Olaph	l	l	l	l
Beth	u	u	u	u
Gomal	ʃ	ʃ	ʃ	ʃ
Dolath	ʔ	ʔ	ʔ	ʔ
He	g	g	g	g
Vau	o	o	o	o
Zain	1	1	1	1
Hheth	ʒ	ʒ	ʒ	ʒ
Teth	ʔ	ʔ	ʔ	ʔ
Jud	ʔ	ʔ	ʔ	ʔ
Coph	ʔ	ʔ	ʔ	ʔ
Lomad	ʔ	ʔ	ʔ	ʔ
Mim	ʔ	ʔ	ʔ	ʔ
Nun	ʔ	ʔ	ʔ	ʔ
Semkat	ʔ	ʔ	ʔ	ʔ

	<i>Final without Ligature.</i>	<i>Final with Ligature.</i>	<i>Middle with Ligature.</i>	<i>Initial.</i>
Ee	u	u	∟	∟
Pe	⤿	⤿	⤿	⤿
Tsode	3	3	3	3
Qoph	⤿	⤿	⤿	⤿
Rish	;	;	;	;
Shin	⤿	⤿	⤿	⤿
Thau	∟	∟	∟	∟

1. *Olaph* when it precedes *Lomad* takes an inclining figure, as ∟. When *Lomad* precedes *Olaph*, it is written thus, ∟. Two *Lomads* at the end of a word are thus written, ∟.

2. The similar letters are,

Olaph	Beth ∟	Dolath ?	Vau ∟
Zain 1	Coph ∟	Rish ;	Qoph ∟

Sam. Sy. Alph.

B

§. 2. *Of the Vowels.*

The vowels *a, e, i, o, u* are expressed differently by ancient and modern figures or points, written sometimes above the letters, and sometimes below.

*Ancient.**Modern.*

$\overset{v}{-}$ - - - *a* - - - - $\overset{.}{-}$ or $\overset{.}{-}$

$\overset{m}{-}$ - - - *e* - - - - $\overset{..}{-}$ or $\overset{.}{-}$

$\overset{x}{-}$ - - - *i* - - - - $\overset{.}{-}$

$\overset{o}{-}$ - - - *o* - - - - $\overset{.}{-}$

$\overset{u}{-}$ - - - *u* - - - - $\overset{.}{o}$ or $\overset{.}{o}$

As $\overset{v}{\text{ⲁ}}$ *ba*, $\overset{m}{\text{ⲁ}}$ *be*, $\overset{x}{\text{ⲁ}}$ *bi*, $\overset{o}{\text{ⲁ}}$ *bo*, $\overset{u}{\text{ⲁ}}$ *bu*. So $\overset{.}{\text{ⲁ}}$ *ba*,
 $\overset{..}{\text{ⲁ}}$ or $\overset{.}{\text{ⲁ}}$ *be*, $\overset{.}{\text{ⲁ}}$ *bi*, $\overset{.}{\text{ⲁ}}$ *bo*, $\overset{.}{\text{ⲁ}}$ or $\overset{.}{\text{ⲁ}}$ *bu*.

The Syriack names of the vowels are :

Pethocho, - - - - - *a*.

Revotzo, - - - - - *e*.

Chevotzo, - - - - - *i*.

Zekofo, - - - - - *o*.

Etzotzo, - - - - - *u*.

All syllables or words are not always accompanied with their vowel figures or points. Where they are wanting, they must be supplied by

§. 3. *Diphthongs.*

o ^v or o ^v l	-	-	-	-	-	-	au.
o ₂	-	-	-	-	-	-	eu.
o ₂ _i	-	-	-	-	-	-	iu.
oo ^a	-	-	-	-	-	-	ou.
o ^v	-	-	-	-	-	-	ai.
o ^o	-	-	-	-	-	-	oi.

§. 4. *Of some Peculiarities of Pronunciation.*

Olaph is pronounced like *Jud*, when it is preceded by another *Olaph*, as ;|| ojar, “air;” and in participles present of verbs having a quiescent *vau*, as ∞|o kojem, “standing.”

Jud at the beginning of a word having the vowel (.) is not pronounced as a consonant, but is quiescent; as  *ileph*, "he learned," not *yileph*. *Olaph* is sometimes prefixed to *Jud*, when it is so circumstanced; as  *idho*, for , "a hand."

The three letters , , , *a*, *u*, *i*, are sometimes quiescent; as  with most vowels;  with ^a or ^e; and  with ⁱ or ^u.

§. 5. Of the LINEA OCCULTANS.

A short line, like the Hebrew *pathah* (_) is sometimes, though rarely, placed under letters, that are not to be pronounced.

SYRIACK TEXT,

From MATTH. VI. 5. 6.

The same in Hebrew Letters.

5. ומא דמצלא אנת לא תהוא איך נסבי באפא
 דרחמין למקם בכנשתא ובזויתא דשוקא למצליו
 דנתחזון לבני אנשא ואמין אמר אנא לכו דקבלו
 אנרהו :

6. אנת דין אמתי דמצלא אנת עול לתונך ואחוד
 תרעד וצלא לאבוך דבכסיא ואבוך דהוא בכסיא
 נפרעד בגליא :

6. Tu autem, quando oras tu, ingredere in cubiculum tuum, et claude ostium tuum, ac orato Patrem tuum, qui est in occulto : et Pater tuus, qui videt in occulto, rependet tibi in propatulo.

The same Passage in a Hebrew Version.

5. ואם תתפלל לא תהיה כמו חנפים כי חפצם
במקהלות ובפנות החוצות לעמד ולהתפלל אשר
יִדְאוּ לאנשים אמן אומר אני לכם כי גם הם לקחו
את שכרם :

6. ואתה אם תתפלל בא אל-הדרך וסגר דלתך
והתפלל אל-אביך אשר בסתר הוא ואביך רואה
בסתר ישלם לך בגלוי :

London :

PRINTED BY A. J. VALPY,

Tooke's Court, Chancery Lane.

1814.

THE
ARABICK ALPHABET;

OR, AN
EASY INTRODUCTION
TO THE
READING OF ARABICK.

FOR THE USE OF
HEBREW STUDENTS.

NEWCASTLE :

PRINTED BY S. HODGSON ; AND SOLD BY THE
BOOKSELLERS OF NEWCASTLE AND DUR-
HAM, AND BY W. H. LUNN, SOHO-SQUARE,
LONDON.

1809.

FRANZIUS DE INTERP. SAC. SCR.

Quod supra innui, *filium quinque annorum* solere adhiberi ad legenda Biblia inter Judæos, & optandum esse, ut apud cunctos (et ita quoque apud nos) idem ab universis & singulis fieret; id omnino intelligi cuperem etiam de ipsis linguis, UT MATURIUS CUNCTI AD LINGUAM HEBRÆAM, SYRAM, ARABICAM ADHIBEANTUR PUERI.

TO THE
REV. JOHN FREDERICK USKO,
RECTOR OF ORSETT.

DEAR SIR,

THE object of the following pages is to put the Hebrew student in possession of just so much Arabick as may enable him to profit by the Arabick illustrations of Hebrew words in the Lexicons of Simonis and others.

The method, by which I propose to facilitate the acquisition of the elements of Arabick, is the result of my first employment on the Arabick Alphabet. You, who know how recently that employment commenced, will, probably, be of opinion, that I cannot yet have forgotten in what a learner's first difficulties consist; and that the expedient, which I found useful to myself, will not be without its use to others.

The first difficulty, which a learner has to encounter, is the having apparently four alphabets to learn instead of one. Another is, the difference between the order of the letters in the Arabick alphabet, and that of the Hebrew. I have endeavoured to remove the former difficulty by separating the alphabet into its component parts, and by giving the learner for his first lesson the seventeen primary figures, which contain the substance of the whole alphabet; and then by shewing him the origin of the middle and final letters from the initial. To the learner the table of seventeen primary letters will present a much less forbidding aspect, than the formidable phalanx of four series, consisting of 112 figures, at one view. When he is master of these primary letters, and their similars, he will readily see that the middle and final figures differ from the initial only by ligature and termination.

The difficulty arising from the difference of the Arabick alphabet from the Hebrew in the order of its letters will be, in great measure, done away by observing the dependence of the similar letters on the primary. The causes of this different

order I have endeavoured further to explain in p. 9, &c. The remarks, which I have there suggested on the construction of the Arabick alphabet, I wish had any better authority than my own conjecture. But such as they are, they may assist the learner in the impression of his first lessons.

After a few other helps towards the knowledge of the alphabet, I leave him to pursue his route with the assistance of Erpenius and Richardson, not without a hope, that he will soon receive from you what will be of material service to him in the commencement of his studies in the Arabick versions of the Scriptures.

I am, dear Sir,

Your's faithfully,

T. ST. DAVID'S.

Durham, April 19, 1809.

ADVERTISEMENT.

The powers ascribed to the Arabick letters in p. 4, 5, 6, 7, do not, in some cases, exactly correspond with their pronunciation. Nor is it of much consequence to the Biblical student, that they should. It is sufficient for him, that every letter has a different power assigned to it, in order that in any Roman notation of Arabick words he may know what letter in the alphabet is meant by such and such a power. Whatever is requisite towards the proper pronunciation of the Arabick letters, will, no doubt, be abundantly supplied in Mr Usko's Introduction to the Reading of the Arabick Versions of the Scriptures.

In the following pages the mark (') is placed over the Roman notation denoting hha, sawd, dawd, taw, daw, to distinguish them from ha, sin, za, ta, dal; and (") over a, i, and u, to mark the union of phatha with alif, of casra with ya, and damma with waw.

THE
ARABICK ALPHABET.

OPITIUS DE STUD. HEBR.

Arabica lingua, si quæ alia totius Orientis, hæc sane utilissima & prope necessaria est Hebræophilo. Præterquam enim quod hæc Hebrææ maximam lucem affundit, tum in accurata etymologiæ ratione, tum in formali vocum significatione; magnum ea quoque cærit usum in Theologia exegetica, &c.

Of the Names, Figures, Classes, and Series of the Arabick Letters.

THERE are eight and twenty letters in the Arabick Alphabet: *Alif, Ba, Ta, Tha, Gim, Hba, Kha, Dal, Dhal, Ra, Za, Sin, Shin, Sad, Dad, Ta, Da, Ain, Ghain, Fa, Kaf, Caf, Lam, Mim, Nun, Waw, Ha, Ya*.*

Of these, seventeen are primary figures. The other eleven are varieties of nine of the primary, and are classed with them.

The letters are variously formed according to their position in the *beginning, middle, and end* of words; and according to their combination with particular letters.

All the letters are connected by ligature with letters which precede them; and all but six with letters which follow them.

The six unconnectible letters are, *Alif, Dal, Dhal, Ra, Za, Waw*.

The middle and final letters lose their ligature when they follow those six.

From these varieties in the forms of the letters result four series of letters, *initial, middle, final with ligature, and final without ligature*.

* *A* in *Alif, Ba, Ta, Tha, Ra, Za, Fa, Caf, Ha, Ya*, is pronounced like *a* in *fame*, and in some Grammars is written *e*,—*Elif, Be, &c.* (i. e. *Aylif, Bay*); but in *Dal, Dhal, Lam*, like *a* in *man*; in *Sad, Dad, Tá, Da, Kaf*, like *aw*.

Seventeen Primary Figures.

NAMES.	FIGURES.	REMARKS.
1 Alif	ا	These seventeen letters are the ground of the whole alphabet. The first letter in the series, and the last seven, stand as in the common alphabet—(see p. 4 and 8). The intermediate nine are each the first of a class of similar letters, which differ from each other only by the diacritical marks. These seventeen letters, with their similars, form the first of the four series in the alphabet, the initial letters, from which the middle and final differ by ligature and termination. There are FIFTEEN letters of the eight and twenty distinguished by diacritical marks, of which, <i>twelve</i> are dotted at the <i>top</i> of the figure, and <i>three</i> at the <i>bottom</i>. Of the TWELVE, <i>eight</i> have only <i>one</i> dot, Kha, Dhal, Za, Dad, Da, Ghain, Fa, Nun; <i>two</i> have <i>two</i> dots, Ta, Kaf; and <i>two</i> have <i>three</i> dots, Tha, Shin. Of the THREE letters dotted at bottom, <i>two</i> have <i>one</i> dot, Ba, Gim; and <i>one</i> has <i>two</i>, namely, Ya.
2 Ba	ب	
3 Gim	ج	
4 Dal	د	
5 Ra	ر	
6 Sin	س	
7 Sad	ص	
8 Tá	ط	
9 Ain	ع	
10 Fa	ف	
11 Caf	ك س	
12 Lam	ل	
13 Mim	م	
14 Nun	ن	
15 Waw	و	
16 Ha	ه	
17 Ya	ي	

The same Letters, with their Similar Figures.

PRIMARY.		SIMILAR.	REMARKS.
1 Alif	ا		ا is the basis of five letters, Ba, Ta, Tha, Nun, Ya, which in their initial and middle figures differ only by the diacritical marks. Ba, Ta, Tha, have also the same final figure. Nun and Ya, which resemble them in their initial and middle, differ from them, and from each other, in their final figures.
2 Ba	ب	ت ث Ta, Tha	
3 Gim	ج	ح خ Hha, Kha	
4 Dal	د	ذ Dhal	
5 Ra	ر	ز Za	
6 Sin	س	ش Shin	In the memorial word <i>Nuntathabaya</i> the letters are placed in the order of the dots: <i>Nun</i> has one, <i>ta</i> has two, <i>tha</i> has three at top; <i>ba</i> has one, <i>ya</i> has two at bottom.
7 Sad	ص	ض Dad	
8 Tá	ط	ظ Da	
9 Ain	ع	غ Ghain	
10 Fa	ف	ق Kaf	
11 Caf	ك		If the reader affix three dots to the bottom of 2 and 3, and to the top of 5 and 11, he will form the Persian Pa, Cha, Zha, and Gaf; and will thus be in possession of both the Arabick and Persian alphabets.
12 Lam	ل		
13 Mim	م		
14 Nun	ن		
15 Waw	و		
16 Ha	ه		
17 Ya	ي		

Initial Letters.

FIGURES.	POWERS.	FIGURES.	POWERS.
1	a as in <i>fame</i>	14	س s
.....		15	ز z
2	ب b		
3	ت t	16	ط t
4	ث th as in <i>think</i>	17	ذ d
.....			
5	ج g as in <i>gem</i>	18	ع â as in <i>man</i>
6	ح h	19	غ gha as in <i>ghost</i>
7	خ kh		
.....		20	ف f
8	د d	21	ق k
9	ذ dha as in <i>thine</i>		
.....		22	ك c
10	ر r	23	ل l
11	ز z	24	م m
.....		25	ن n
12	س s	26	و w
13	ش sh	27	ه h
		28	ي y

Middle Letters, formed from the Initial by a ligature to the right.

1	l	a	16	h	t
2	ʌ	b	17	ʔ	d
3	ʔ	t	18	ʔ	â
4	ʔ	th	19	ʔ	gh
5	ʔ	g	20	ʔ	f
6	ʔ	h	21	ʔ	k
7	ʔ	kh	22	≤ <	c
8	ʔ	d	23	l	l
9	ʔ	dh	24	ʔ ʔ	m
10	ʔ	r	25	ʔ	n
11	ʔ	z	26	ʔ	w
12	ʔ	s	27	ʔ ʔ	h
13	ʔ	sh	28	ʔ	i
14	ʔ	ṡ			
15	ʔ	ż			

The middle letters are formed from the initial by a ligature to the right.

ʌ is the basis of 2, 3, 4, 25, 28.

Waw is sometimes written thus, ʔ, and Ra and Za thus, ʔ ʔ

Final with ligature, formed from the middle by an enlargement of the figures to the left.

1	ا	a	16	ط	ṭ
2	ب	b	17	ظ	ḍ
3	ت	t	18	ع	ʿ
4	ث	th	19	غ	gh
5	ج	g	20	ف	f
6	ح	h	21	ق	k
7	خ	kh	22	ك	c
8	د	d	23	ل	l
9	ذ	dh	24	م	m
10	ر	r	25	ن	n
11	ز	z	26	و	w
12	س	s	27	ه	h
13	ش	sh	28	ي	i
14	ص	ṣ			
15	ض	ẓ			

The six unconnectible letters Alif, Dal, Dhal, Ra, Za, Waw, together with Ta, Da, have in this series of finals the same figure as in the middle of words. Gīm, Hha, Kha, Aīn, Ghāīn, have their termination carried downward to the right. Mīm has a descending line, a little to the right. Ha has a peculiar figure, which follows none of these directions.

ā with two dots over it is not *b*, but *t*.

Ra, Za, and Waw are sometimes differently formed.—See p. 5.

Final without ligature, used only after the six unconnectible letters.

1	ا	a	16	ط	ṭ
2	ب	b	17	ظ	ḏ
3	ت	t	18	ع	â
4	ث	th	19	غ	gh
5	ج	g	20	ف	f
6	ح	h	21	ق	k
7	خ	kh	22	ك	c
8	د	d	23	ل	l
9	ذ	dh	24	م	m
10	ر	r	25	ن	n
11	ز	z	26	و	w
12	س	s	27	ه	h
13	ش	sh	28	ي	i
14	ص	ṣ			
15	ض	ẓ			

These letters are used in words after the six unconnectible letters, and in grammars, when mentioned by themselves, and in lexicons, at the head of each division of the alphabet. They seem improperly employed in grammar, when the observation relates to the inseparable prefixes, which never admit of the final figure; and in lexicons, where the words are arranged according to the initial letter.

ğ with two dots is not *h*, but *z*.

Ra and Za are sometimes formed as in p. 5, but without the ligature.

The Alphabet in its four series of letters.

	IV.	III.	II.	I.		IV.	III.	II.	I.
1	ا	ا	ا	ا	16	ط	ط	ط	ط
2	ب	ب	ب	ب	17	ظ	ظ	ظ	ظ
3	ت	ت	ت	ت	18	ع	ع	ع	ع
4	ث	ث	ث	ث	19	غ	غ	غ	غ
5	ج	ج	ج	ج	20	ف	ف	ف	ف
6	ح	ح	ح	ح	21	ق	ق	ق	ق
7	خ	خ	خ	خ	22	ك	ك	ك	ك
8	د	د	د	د	23	ل	ل	ل	ل
9	ذ	ذ	ذ	ذ	24	م	م	م	م
10	ر	ر	ر	ر	25	ن	ن	ن	ن
11	ز	ز	ز	ز	26	و	و	و	و
12	س	س	س	س	27	ه	ه	ه	ه
13	ش	ش	ش	ش	28	ي	ي	ي	ي
14	ص	ص	ص	ص					
15	ض	ض	ض	ض					

Beside the variations of figure in the same letter mentioned before in p. 5, 6, 7, some letters are varied according to the form of the letter which follows or precedes it; as *alif* after *lam*; *ba*, *ta*, *tba*, *nun*, *ya*, before *gim*, *hha*, *kha*, and *mim*; and between letters of a similar figure.—See p. 12.

Of the Construction of the Arabick Alphabet.

THE ancient order of the Arabick alphabet was the same as in the Hebrew. This is evident from the numerical value of the letters, which accords with the order of the Hebrew alphabet. The present order seems to have been principally adopted for the sake of classing together the similar letters. These associated letters precede all the single letters except Alif, whose place seems to have been consecrated by its connection with the second letter in the denomination of the Alphabet. The triplicates precede the duplicates, as they do the single letters.

Let us apply this rule to the Arabick letters in the order of the Hebrew alphabet, premising only, that those letters alone are called similar, which correspond with each other in the four series, initial, middle, and two finals. E. g. Nun and Ya resemble Ba in the initial and middle figures, but differ from it, and from each other, in the final. They are therefore not classed with Ba, but are placed among the single letters.

א. Alif has no similar. It differs from Lam (which it most resembles) by the difference of its base, and by its unconnectible properties; and therefore belongs to the series of single letters, but was left at the head of the alphabet for the reason before mentioned.

ב. Ba attracts Ta and Tha by a similitude of figure.

ג. Gim is followed by Hha and Kha for the same reason.

ד. Dal is accompanied by its relative Dhal.

ה. } Ha and Waw have no similars, and there-
ו. } fore are carried to the single letters.

ז. Ra being attracted by Za, seems to have been placed before it, in order that the three next duplicates, Sin—Shin, Sad—Dad, Tá—Da, together with Dal and Dhal, might be brought together as dentals and sibilants.

ח. } Hha is classed with Gim and Kha.

ט. } Tá, accompanied with Da, is carried to
י. } the dentals.

יא. } Ya, Caf, Lam, Mim, Nun, not having si-
יב. } milars, are placed in the series of single
יג. } letters.

יד. The seven preceding letters being displaced, as before noticed, Sin follows in its order with its similar Shin.

א. } Ain and Fe being also displaced for the
 ב. } reason mentioned under Za,

ג. Sad follows with its similar Dad, and Tá with Da. After this transposition Ain takes its place with its similar Ghain, and Fe with

ד. Kaf, its similar in figure, though very different in sound.

ה. } Ra, Shin, and Ta are classed above with
 ו. } Za, Sin, and Ba.
 ז. }

The triplicates and duplicates being thus classed according to their relative resemblances, the single letters succeed. In the series of single letters Caf (pronounced Kef) seems to have been placed before Waw, Ha, and Ya, from its affinity in sound to Kaf; and Lam, Mim, Nun, to have followed Caf according to the ancient order of the letters. Why Waw took place of Ha it is not easy to assign a reason. Golius in his *Lexicon* (1653), Guadagnoli in his *Grammar* (1642), Scheidius in his *Glossarium Arabicum* (1769), and Willmett in his *Lexicon to the Koran* (1784), place Ha before Waw in the order of the Hebrew alphabet, contrary to all oriental authority*.

* Qui in Alphabeto Asiatico hodierno, literæ ג postponunt, contra omnium Lexicorum, & Alphabeticarum institutionum ipsorum Orientalium, quæ mihi videre contigit, id faciunt, fidem.

The Arabick letters, corresponding with the Hebrew that are inclosed in the four braces, are excluded from the order of the Hebrew, either as single letters, and so are carried to the end, or are attracted out of their place by their similarity to others.

The six letters, which have no relative among the Hebrew letters, are Tha, Kha, Dhal, Dad, Da, Ghain, as may be seen in the comparative alphabets, which follow.

Combinations of Arabick Letters.

لا } لا } la	نخ nk	نر nr	لن ln
	نج yg	ير yr	مم mm
بج bg	يخ yk	بن bn	لم hm
بھ bh	يخ yk	تن tn	لن hn
بخ bkh	بھ bh	نن nn	لر hr
تج tg	تھ th	ين yn	في fi
تھ th	نھ nh	هم hm	ني ni
تك tk	يھ yh	سم sm	سمھ smh
نج ng	بر br	سم sm	لمھ lmh
نھ nh	تر tr	أم am	لمھ hmh

*Comparative Alphabets of Arabick and
Hebrew Letters.*

<i>Arabic.</i>	<i>Hebrew.</i>	<i>Hebrew.</i>	<i>Arabic.</i>	<i>Numerical Value.</i>
Alif	Aleph	Aleph	Alif	1
Ba	Beth	Beth	Ba	2
Ta	Thau	Gimel	Gim	3
Tha	—	Daleth	Dal	4
Gim	Gimel	He	Ha	5
Hha	Heth	Vau	Waw	6
Kha	—	Zain	Za	7
Dal	Daleth	Heth	Hha	8
Dhal	—	Teth	Tá	9
Ra	Resh	Yod	Ya	10
Za	Zain	Kaph	Caf	20
Sin	Samech	Lamed	Lam	30
Shin	Shin	Mem	Mim	40
Sad	Tsade	Nun	Nun	50
Dad	—	Samech	Sin	60
Tá	Teth	Ain	Ain	70
Da	—	Phe	Fe	80
Ain	Ain	Tsade	Sad	90
Ghain	—	Koph	Kaf	100
Fe	Phe	Resh	Ra	200
Kaf	Koph	Shin	Shin	300
Caf	Kaph	Thau	Ta	400
Lam	Lamed		Tha	500
Mim	Mem		Kha	600
Nun	Nun		Dhal	700
Waw	Vau		Dad	800
Ha	He		Da	900
Ya	Yod		Ghain	1000

I. VOWELS.

NAME.		FIGURE.		POWERS.
1. <i>Phatha</i>	-	(ˆ)	-	<i>a</i> or <i>e</i>
2. <i>Casra</i>	-	(ˇ)	-	<i>e</i> or <i>i</i>
3. <i>Damma</i>	-	(˘)	-	<i>o</i> or <i>u</i>

II. SIGNS OF CASES.

1. <i>Phatha doubled</i>	(ˆˆ)	-	<i>an</i>
2. <i>Casra doubled</i>	(ˇˇ)	-	<i>in</i>
3. <i>Damma doubled</i>	(˘˘)	-	<i>on</i>

These letters so marked are pronounced as if terminated with *n*. *On* (pronounced like *un*) is the sign of the nominative case; *in* of the genitive; *an* of the accusative. This mode of expressing the vowels is called Nunnation.

III. SYLLABICK CHARACTERS, COMMON TO ALL LETTERS.

1. *Gesma* (◌◌) connects the letter over which it is placed with that which precedes it.
2. *Teshdid* (◌◌◌) doubles the letter over which it is placed.

IV. SYLLABICK CHARACTERS PECULIAR TO ALIF.

1. *Hamza* (◌◌◌) of similar power to *Phatha*.
2. *Wesla* (◌◌◌◌) suppresses the sound of *Alif* at the beginning of a word, and connects the letter that follows *Alif* with that which precedes it.
3. *Medda* (◌◌◌◌◌) lengthens the sound of *Alif*.

A Praxis on the Alphabet, &c.

The Active Verb **نَصَرَ**, *He assisted.*

PRETERITE.

SING.

<i>Fem.</i>	<i>Com.</i>	<i>Masc.</i>	<i>Masc.</i>	<i>Com.</i>	<i>Fem.</i>
نَصَرَتْ		نَصَرَ 3	naṣara		naṣarat
نَصَرْتِ		نَصَرْتَ 2	naṣarta		naṣarti
	نَصَرْتُ	1		naṣartu	

DUAL.

نَصَرْتُمَا		نَصَرَا 3	naṣarā		naṣaratā
	نَصَرْتُمَا	2		naṣartumā	

PLURAL.

نَصَرْنَ		نَصَرُوا 3	naṣarū		naṣarna
نَصَرْتُنَّ		نَصَرْتُمْ 2	naṣartum		naṣartunna
	نَصَرْنَا	1		naṣarnā	

FUTURE, *He will assist.*

SING.

<i>Fem.</i>	<i>Com.</i>	<i>Masc.</i>		<i>Masc.</i>	<i>Com.</i>	<i>Fem.</i>
تَنْصُرُ		يَنْصُرُ	3	yansuru		tansuru
تَنْصُرِينَ		تَنْصُرُ	2	tansuru		tansurīna
	أَنْصُرُ		1		ansuru	

DUAL.

تَنْصُرَانِ		يَنْصُرَانِ	3	yansurāni		tansurāni
	تَنْصُرَانِ		2		tansurāni	

PLURAL.

يَنْصُرُونَ		يَنْصُرُونَ	3	yansurūna		yansurna
تَنْصُرُونَ		تَنْصُرُونَ	2	tansurūna		tansurna
	نَنْصُرُ		1		nansuru	

IMPERATIVE, *Assist thou.*

SING.					
Fem.	Com.	Masc.	Masc.	Com.	Fem.
انصري		انصر	unsur		unsurī
DUAL.					
	انصرا			unsurā	
PLURAL.					
انصرون		انصروا	unsurū		unsurna

PARTICIPLE, *Assisting.*

SING.			
نَاصِرَةٌ	نَاصِرٌ	nāsiron*	nāsiratōn
DUAL.			
نَاصِرَتَانِ	نَاصِرَانِ	nāsirāni	nāsiratāni
PLURAL.			
نَاصِرَاتٌ	نَاصِرُونَ	nāsirūna	nāsirāton

INFINITIVE, *To assist.*

نَصْرًا | naśran

* Pronounced like nāsīrun.

The Passive Verb **نَصَرَ**, *He was assisted.*

PRETERITE.

SING.

<i>Fem.</i>	<i>Com.</i>	<i>Masc.</i>		<i>Masc.</i>	<i>Com.</i>	<i>Fem.</i>
نَصِرَتْ		نَصِرَ 3		nuṣira	nuṣirat	
نَصِرْتِ		نَصِرْتَ 2		nuṣirta	nuṣirti	
	نَصِرْتُ	1			nuṣirtu	

DUAL.

نَصِرْتُمَا		نَصِرَا 3		nuṣirā	nuṣiratā
	نَصِرْتُمَا	2			nuṣirtumā

PLURAL.

نَصِرْنَ		نَصَرُوا 3		nuṣirū	nuṣirna
نَصِرْتُنَّ		نَصِرْتُمْ 2		nuṣirtum	nuṣirtunna
	نَصِرْنَا	1			nuṣirnā

FUTURE, *He will be assisted.*

SING.

<i>Fem.</i>	<i>Com.</i>	<i>Masc.</i>		<i>Masc.</i>	<i>Com.</i>	<i>Fem.</i>
تَنْصِرُ		يَنْصِرُ	3	yunśaru		tunśaru
تَنْصِرِينَ		تَنْصِرُ	2	tunśaru		tunśarīna
	أَنْصِرُ		1		unśaru	

DUAL.

تَنْصِرَانِ		يَنْصِرَانِ	3	yunśarāni		tunśarāni
	تَنْصِرَانِ		2		tunśarāni	

PLURAL.

يَنْصِرُونَ		يَنْصِرُونَ	3	yunśarūna		yunśarna
تَنْصِرُونَ		تَنْصِرُونَ	2	tunśarūna		tunśarna
	نَنْصِرُ		1		nunśaru	

PARTICIPLE, *Assisted.*

SING.

<i>Fem.</i>	<i>Masc.</i>	<i>Masc.</i>	<i>Fem.</i>
مَنْصُورَةٌ	مَنْصُورٌ	mansūron	mansūraton

DUAL.

مَنْصُورَتَانِ	مَنْصُورَانِ	mansūrāni	mansūratāni
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PLURAL.

مَنْصُورَاتُ	مَنْصُورُونَ	mansūrūna	mansūrāton
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A DISTICH*,

Containing all the Letters, Vowels, and Syllabic Characters.

نَاءٌ عَنِ الْاَهْلِ صِفْرِ الْكَفِ مَنْفَرِدٌ

كَالسَيْفِ عُرِيٍّ مَتْنَاهُ مِنَ الْخِلَالِ

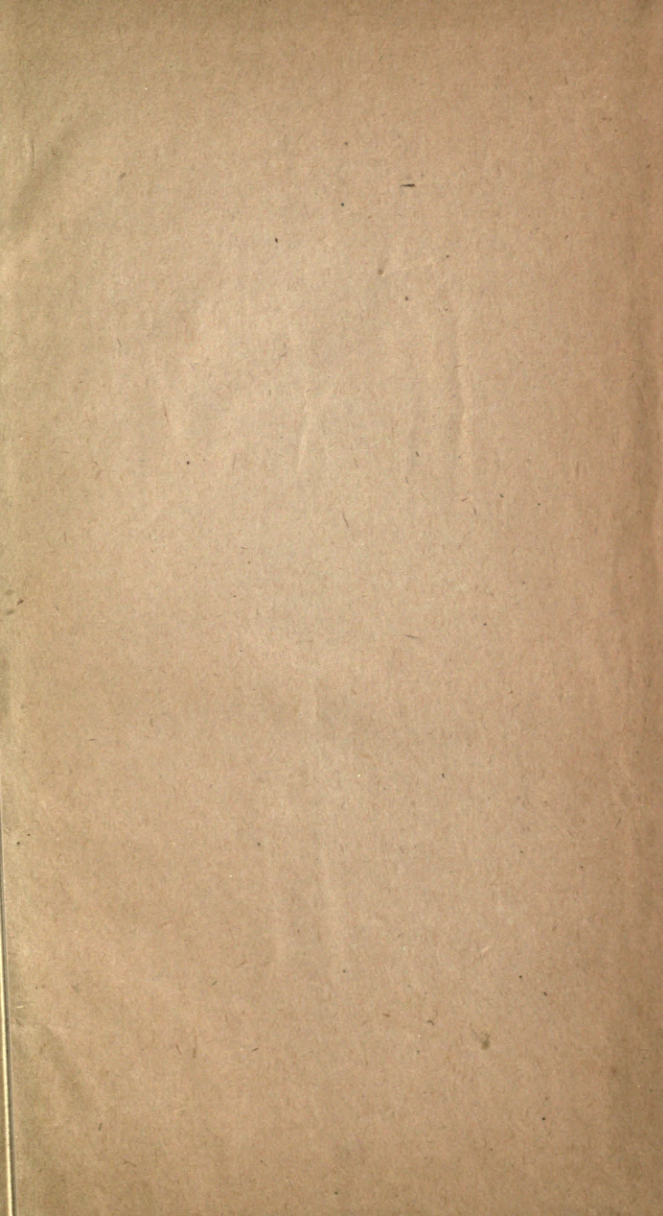
Nāin āni 'Tahli sifru 'Tcaffi munfaridon

Cassaifi urriya matnāho mina 'T'khilali.

* From Toghrāl.

FINIS.

5



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